1392.

MASSACHUSETTS
HISTORICAL SOCIETY,
Franklin Place, Boston.

Dh. 13

Extracts from the laws, regulating the Library.

Art. VI. No book shall be taken from the library, but with the knowledge of the Librarian. A member shall not have more than three books at a time, unless by special leave obtained by a vote of the Society. He shall not retain any volume longer than four weeks, but may renew the same once; after which the same person shall not have the same books for three months, unless by special leave of the Standing Committee. Members living more than ten miles from Boston may renew their books without personal application. No manuscript shall be taken out of the library, but in the presence of the Librarian.

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Art. IX. Fines for a breach of the sixth article shall be at the weekly rate of ten cents for every book less than an octavo; twenty, for an octavo; thirty, for a quarto; and forty, for a folio.

Wm Payne
Oct 24 1793

1691

Little Flocks Guarded against | Grievovs Wolves. | — | An Address | Unto those Parts of New-England which are | most exposed unto Assaults, from the Mo- | dern Teachers of the misled Quakers. | In a Letter, | which impartially Discovers the manifold Hae- | resies and Blasphemies, and the Strong De- | lusions of even the most Refined | Quakerism; | And thereupon Demonstrates the Truth of those | Principles and Assertions, which are most | opposite thereunto. | With just Reflections upon the extream Igno- | rance and Wickedness, of George | Keith, Who is the Seducer that | now most Ravines upon the | Churches in this Wilderness. | — | Written by Cotton Mather. | — | A Character of the Ring-Leaders among the | Quakers. | [Four lines from 1 Tim. i. 6, 7.] | — || Boston, Printed by Benjamin Harris, & John | Allen, at the London-Coffee-House. 1691. 16mo. pp. (2), 110. [Two copies.]

Titlepage, *verso*, "To the Reader"; 1–110, "Qvakerism display'd, | and | George Keith | detected; | in a | letter, | addressed unto those parts of New-England, | which are most in danger of being there- | by Seduced," signed, on page 110, "Cotton Mather," and dated "Sept. 1. 1691"; underneath are two lines of Latin; running headlines.

Prov. 22d. IX. 489.

Wm Payne

LITTLE FLOCKS Guarded against GRIEVOUS WOLVES.

AN ADDRESS

Unto those Parts of *New-England* which are most Exposed unto Assaults, from the Modern *Teachers* of the misled *Quakers*.

IN A LETTER,

Which impartially *Discovers* the manifold Heresies and Blasphemies, and the *Strong Delusions* of even the most Refined

QUAKERISM;

And thereupon *Demonstrates* the Truth of those Principles and Assertions, which are most opposite thereunto.

With just Reflections upon the extream Ignorance and Wickedness, of *GEORGE KEITH*, Who is the Seducer that now most Ravines upon the Churches in this Wilderness.

Written by *Cotton Mather*.

A Character of the Ring-Leaders among the QUAKERS.

1 Tim. 1. 6, 7. *Some having swerved, have turned aside unto vain jangling; desiring to be Teachers of the Law; understanding neither what they say, nor whereof they affirm.*

Boston, *Printed by* Benjamin Harris, & John Allen, *at the* London-Coffee-House. 1691.

TO THE READER.

ALtho it hath been fully proved that *Quakerism* is *Paganism*; nevertheless, one that appears lately in Print, as an Advocate for the *Quakers*, with a most Remarkable Ingenuity goes to demonstrate, That the Name of *Christians* belongs unto the *Quakers*, inasmuch as the Etymology of that worthy Name agrees unto them; he Learnedly tells us, the true Name is ΧΡΙΣΤΙ-ΟΝΟΙ, which is in English, *Christs Asses*; & *such* he says, they be, *while they patiently undergo all manner of Reproaches and Revilings*. *I* am willing to accomodate that Author, with granting him the two latter syllables of the *Name* which he seems to challenge for himself and his Friends. But when I read this ridiculous claim, it caused me presently to Examine, Whether I had not in the following Discourse laid more *Load* upon the Creatures, than belong'd unto them; and upon a Review, I find that I have rather abated of their *Just Load*; their Tenets are worse than I have Represented them. So that I shall hereafter desire their *Load* may be rather adjusted by Mr. *Lodowick* an ingenious person lately recovered out of *Quakerism*, who has published a challenge to the *Quakers*, to defend the gross things, which he tells them they know in their *Consciences* to be their *opinions*; and concludes, *Your* Rhode-Island *Quakerism is but* Antichristian *Paganism*; *and subtil Idolatry, which the more Enigmatical it is, is the more pernicious*; *and as such to be turn'd from by all that would Inherit the Kingdom of God.*

Quakerism

QUAKERISM DISPLAY'D,

AND

GEORGE KEITH

DETECTED;

IN A

LETTER,

Addreſſed unto thoſe parts of *New-England*, which are moſt in danger of being thereby SEDUCED.

IT gives *me* no little Exerciſe, MY NEIGHBOURS, when I ſee *Quakeriſm*, that great *Choakweed* of the Chriſtian and Proteſtant Religion, taking Root in the Borders of a Country famous for that Holy Religion; and unto *you*, doubtleſs it is not without prodigy, that altho this Country was planted more than Twenty Years before the firſt *Quaker* that ever we could hear of, appeared in the World, yet there ſhould be ſome ſcores of *Quakers* in di-

vers Corners of the Country. But we know, *That where God has his Church*, there will be ſomething elſe! Let me give you the Reverend *Baxters* opinion of it, expreſſed in his own words, which are, *Why is* George Keith *and his other Quakers from* Penſylvania *now aſſaulting the Churches in* New-England? *The Hunter knows, where is the beſt Game?* And allow me that *fault of Love*, to do ſomething that may help to ſpoil the *Game* of the *Nimrod*, who has *Quakers* among the *Setters*, by which *Men* are *catched* with him. Upon a very exact and ſincere *Self-Examination*, I cannot charge my ſelf with any Malice or Hatred againſt the poor people that are ſeduced into the *ſtrong Deluſions* of that Sect; I am utterly againſt vexing and creepling of them with puniſhments on their Eſtates or Bodies for their Conſciences; I would not entertain *An Admirer of the Light* with worſe uſage, than an Ancient *Jewiſh* Hiſtory tells us, the Patriarch *Abraham* was (tho hardly) convinced, *That a worſhipper of the Fire*, coming into his Houſe, was to meet withal; I look upon many of them as fair condition'd men, and perſons of a Temper which we are to treat with Civility and Obligation; I think, we ſhould labour to *Overcome them with good*, with Prayer for them, with pity to them; and for my own part, I muſt briefly ſay, *Let that Quaker of them all, that has moſt Abus'd me and Revil'd me, make me to underſtand wherein I may do him any real kindneſs, and if I do it not, let this*

this Letter be a witness against me. This I utter not as a vain brag of my *victory* over them that have spawned one Pamphlet after another, fill'd with impertinent Reproaches and Calumnies against *The Colledge-Boy of New-England*, as their Hawkers, they say, please to call me; but it is that I may discover the *Equality of Spirit*, with which I now address you.

Nevertheless I cannot account my self hereby Released, from any proper Endeavours to *Antidote* my Neighbours against the venemous and contagious Heresies of *Quakerism*. I remember that *George Keith* somewhere bids us *Turn our minds to the Light within us, wherewith Christ has enlightned all men*, and points at this as a way to be saved from *mistakes*. I do then solemnly declare, that I have seriously *Turned unto that Light*, and with the best of my *light* as yet, I can see many *damnable Heresies* in *Quakerism*; if I have (as the *Quakers* own *all* have) one spark of *Light* in me, *Quakerism* is but a profound and a deadly *Pit of darkness*. I look upon *Quakerism*, as a *snare of the Devil*, wherein many are *taken alive by him at his will*; and I were very uncharitable, if I should not labour to rescue my Friends out of such an undoing *Snare*; a meaner Creature than the meanest Owner of Reason, must have our Help against a *Pit* less Dangerous than that of *Quakerism*. *Quakerism*, it attempts nothing but the leaving our whole sacred glorious Religi-

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on in such a *confusion*, as that it shall no longer give any plain and clear conduct unto us, in our *drawing near to God*; and though it pretends unto *Light* yet it leaves the bewildred Souls of men, *in Chains under darkness, unto the Judgment of the Great Day.*

Our Blessed Religion is wonderfully suited unto our constitution, by laying before us both *sensible* and *spiritual* objects to converse withal; but *Quakerism*, under the pretence of advancing the *Spiritual* Objects of Religion, goes to annihilate all the *Sensible*; so that we must have no *Bible*, no *Jesus*, no *Baptism*, no *Eucharist*, no *Ordinances*, but what shall be so Evaporated into Mystical Notions, as to become unto the Children of Men, altogether unintelligible, or at least unprofitable. Indeed, there is hardly any one Fundamental Article of that Reformed Religion, whereby we look to be saved, that is not undermined by *Quakerism*, whatever professions it makes unto the contrary, when, *An Angel of Light*, is to be personated. What Religion shall we have, if the *Scriptures*, once come to be vile in our opinion of them? Now to withdraw men from the esteem and study of the *Scriptures*, ha's hitherto been the main Design of *Quakerism*. Are they not the express words, of the *Quakers* in their Systems of Divinity, *Tis Blasphemy for any to say, the letter* [by which they meant the Bible] *is the word of God; it is the Devil that contends for the Scriptures to be the word of God.* Do they not expressly tell us,

us, *It is the greatest error in the world, and the ground of all errors, to say, The Scriptures are a Rule to Christians* ? The Quakers in their Books expressly challenge us, *Tell me one Scripture that hath light in it*, And at the same time entitle their own books, *Light risen out of Darkness.* They expressly reproach men for, *Doting on the Scriptures* ; and at the same time their own silly Scribles they call *The Shields of the truth*, and *Things written from the spirit of the Lord*, Hence as Mr. *Cheiny* tells us, in their Disputes, the *Quakers* openly have said, *God has no where commanded us to walk according to* the *Scriptures.* Thus when Mr. *Cotton* of *Plymouth*, with some others, had attested, that they heard *George Keith* affirm, *The Scriptures are the word of God*, this *Keith* Prints a letter to revile the witnesses, for, *Not Dealing Fairly, nor as becomes true witnesses.* Now let any reasonable man, find any reason of their thus treating the Holy Scriptures ; what can this caution signify ? if they would not have us think, that we pay too much Respect unto those *Oracles* of God. *A* Crime which I assure you, few among us are guilty of ! Though we are not so far gone in Blasphemous *Wickedness*, as to speak of the *Scriptures* in *James Nailors* Terms *God is at liberty* (sais he) *to speak to his people by them if he please; & where they are given by inspiration he doth so, & so he is at liberty to speak by any other created thing: as to* Balaam *by his ass.* Thus does that Father of Quakers *bray* out his contempt of our precious

Bible

Bible. *I* say we cannot vomit out such Blasphemies, and yet we think that wonderful Book, our *Bible*, has not a due estimation with us.

It would be more *tedious* indeed, than *useful* for me to Transcribe the many other horrible passages, which continually fall from the Pens of the greatest *Rabbi's* among the *Quakers*, and such as have most pretended unto *Inspiration* among them; but you shall find the Books of their most *admired Apostles* fill'd (if I may speak the Truth) with most *admirable Blasphemies*. They begin to speak somewhat warily in their later Catechisms; but what censure have they hitherto passed upon one of their Authors, who twits us in the Teeth, with, *Our imagined God beyond the Stars*; or, one of their Authors, who tells us, *Your carnal Christ is utterly denied by the Light*?

When did they deal with *Whitehead* for calling it a LYE, *To say, the Scripture is the means by which Faith is wrought*? or for saying in a Book signed by *him* and three other Quakers, pretending to answer, a worthy Minister, *Thou blind Beast, thou that sayest that the Scriptures reveal God, Thou art a Lyar*? What Animadversion have they used upon the most witty & Learned Gentleman that ever had the unhappiness of being among them, for saying, (as Mr. *Thompson* cites him) *Unless Father, Son, and Spirit, are three distinct Nothings, they must be three distinct Substances, and consequently*

three

three distinct Gods? Have they testify'd against the same Ingenious, tho Heretical Writer, for saying, *Justification by that Righteousness, which Christ fulfilled in his own Person without us, is a Doctrine of Devils?* or have they chastised their *Farnworth*, for saying, *What Righteousness Christ performed without me, was not my Justification, neither was I saved by it?* What Retractation have they advised unto their *Fox*, when he had written, *He is deceived, who saith God is Distinct from the Saints?* Have they thought Mr. *Penn* worthy to be mended, for saying, *Either the Resurrection of the Body, must be without the matter, or it must not; if it must, then it is not that same Numerical Body, and so their proper and strict taking of the word,* Resurrection, *they must let go; if it must not, then I affirm it cannot be Incorruptible*; for in such a manner does he oppose the Doctrine of the *Resurrection*? Has Mr. *Hicks* falsify'd, when he quotes *Whitehead* uttering such a *Black Speech* as this, *They are like to be deceived, who are expecting that Christ's Second Coming will be personal*? In fine, hath their *Primer* yet been corrected, wherein we read, *False Teachers preach Christ without, and bid people believe in him, as He is in Heaven above*; we are told, *Those things called Ordinances, as Baptism, and Bread and Wine, rose from the Popes Invention.* We are told, 'As for that 'called, The Lords-day, people do not under-'stand what they say, every day is the Lords 'Day. Does not their *Catechism* (which came

out of *William Smith*'s Forge, in the year 1663) alſo deride men, for ſaying in their *Prayers*, 'They are miſerable Sinners, and they do thoſe 'things they ought not to do? Is not this the Reflection there made upon it. 'And if ſo, 'then not Believers; for they that believe in 'Chriſt, are not miſerable ſinners, neither do 'thoſe things they ought not to do. In that 'which they call, The Lords Prayer, they ge-'nerally ſay, *Our Father*; Now the Children 'of God are not miſerable Sinners; nor do 'not thoſe things they ought not to do? And as to *Prayer*, is not this the Concluſion there made of all, 'All muſt ceaſe from their own 'words, and from their own time, and learn 'to be ſilent, until the Spirit gives them ut-'terance? The ſenſe of which, if you would know, you muſt fetch it from the horribly *prayerleſs Lives* of the *Quakers*. How many prayerleſs *Houſes*, and prayerleſs *Tables*, are to be found among the beſt of them! Some of them have confeſs'd, *That they never pray without an inward motion from the Spirit; and that in many years, they have not had a motion to prayer.* See *J. C*'s Call to prayer, *page* 97. Thus do theſe Blaſphemers, charge their own *pride*, and *ſlath*, and *wickedneſs*, upon the Eternal Spirit of God!

I ſay, until the *Quakers* do diſown and reprove ſuch Expreſſions as theſe, they muſt pardon us, if we look upon theſe Expreſſions to be but the *Explications* of what they *mean*, when they

they *speak* with more subtilty in their *Confessions* which they make, when they are charged with being *No Christians*; and indeed their *Confessions* are mostly so worded as to admit of these *Explications*. If the Quakers do *sincerely* intend as my Charity obliges me to *think* and *hope*, that many of the *Seduced* may *honestly* intend, no more than they *declare* in some of their later *Catechisms*, it is a prognostic whereat I would rejoyce exceedingly; it is a marvellous *Alteration*; yea, it threatens no less than an Approaching *Extirpation* of the Heresies, whereby that Sect formerly *Denied the Lord that bought us*. I find the Sect very wonderfully changed, in several of their Circumstances; and particularly, in that *grand* one from whence the Name of *Quakers* was first put upon them. Heretofore, at almost every Meeting, you might have seen some of them, taken with a strange *Quaking*, which look'd so like a *Diabolical Possession*, as that it well nigh produced another sort of *Quaking*, by the horror it gave to the Beholders of it; and *Fisher*, in his *Rusticus ad Academicos*, which is in English, *The Clown speaking to the Scholar*, calls Dr. *Owen*, a *Blind Guide* and a *Bruit Beast*, [a Language, befitting a *Clown*] for some words of his against (as the man styles it) *The Holy Duty of Quaking*. But this is now grown, I suppose, a rarer thing among them; and the words of their *Patric Livingston* upon it are, 'Because the mighty motions of the Bodies of

'Friends are ceased, and Friends are still, cool, 'and quiet, they think that the same power is 'not in Meetings; but oh ye Fooliſh Ones,--- 'Were not all the ſhakings and quakings of 'Friends Bodies, to purge out ſin? they were 'but for a little time, and ſo were quickly 'gone again; and the voice of the Lord was 'not diſtinctly diſcerned there. The ſtilneſs 'being come, that's a durable thing; and here 'the mind is brought into a capacity to diſcern 'the voice of the Lord. One would inferr from this; either that thoſe who are of late years Converted unto *Quakeriſm*, have *no Sin* to purge out; or elſe that after their *Quakeriſm* they continue with their *ſins unpurged* all their Days. But however, 'tis here granted, That about thirty years ago, *The Quakers did not diſtinctly diſcern the voice of the Lord*; ſo that I am not altogether in Deſpair, that they may now *better diſcern* it, and by degrees return to him that is the *Shepherd and Biſhop of Souls*, by leaving all their *Errors*, as well as the *Tremblings* which firſt accompany'd them. Nevertheleſs, no *Spectacles* I have yet met withal, can diſpoſe my *Charity* to do any other than ſuſpect the Integrity of the more buſy *Teachers* among the *Quakers*, when they ſeem to acknowledge the principal Articles of our *Chriſtian Religion*; there is cauſe to think, that they *Kiſs* that Religion of ours only to *Betray* it; it is doubtleſs in this thing that they *practiſe* what they ſometimes *profeſs*, To *become all*

things

things unto all men, that they might win the more; nor do I make my self a *Judge of Hearts*, if I give you that warning about them, *When they speak fair, believe them not, for there are seven Abominations in their Hearts.* The cause of my suspicion is plainly this; 'If they believe just 'as they speak in some of their Confessions, a-'bout Religion, pray why do they oppose and 'reproach us, for speaking of those very things? For instance, The *Quakers* will *verbally say*, that they own the man Christ Jesus, who suffered for our sins, and in the entire and perfect Nature of man is gone into Heaven, and shall in like manner come again. But if they *really think* so, why do they fling out whole Pamphlets against godly men meerly for speaking that very thing? I pray tell me, Does not *George Fox* in a Folio Book vehemently *Revile* and pretend to *Refel*, one Antagonist for saying, *The Lord Jesus Christ is afar off in his Bodily presence?* and another, for saying, *Christ is without the Saints, in respect of his Bodily presence?* and a third, for saying *Christ is distinct from every one of us?* And a fourth, for saying, *There is not any Heaven, within, into which the man Christ is Ascended, or can any man contain a man four foot long.* What occasion can the *Quakers* have to Write, Rail, and Shoot *Porcupine's* Quills, in voluminous Harangues, against them that have so expressed themselves, if they *deny* not the Things contain'd in the Expressions that are thus unexceptionable? or, what should

ail

ail their *Humphry Norton* to say in Print, *You look for a Christ without you; what Country man is He? You stand gazing up in the Clouds after a man; but we stand by in white, Chiding of you?* The other principles of the *Protestant Religion*, are in like manner treated by these *Gaynsayers*; when they seem to *own* those principles, 'tis *protestatio contra Factum*, they give themselves the *Ly*: If they *own* those principles, why won't they give us leave to *own* them? Why must we for *Holding* and *Preaching* of those principles, be worried by these people under the most christian, loving, handsome Names, of *Idol Shepherds*, *Priests*, *Dogs*, *Vipers*, *Dragons*, *Serpents*, *Reprobates*, *Children of Darkness*, *Lyars*, *Blasphemers*, *Devils*, *Impostors*, *Sorcerers*, *polluted and accursed Beasts*? And yet these are the *best Names* for that very cause put upon us, in the Writings of those whom the *Quakers* do celebrate as, *Men of God*.

Suppose that *Mather* the Younger, should say *He witnessed the Light which is in every man to be Christ the Saviour of the world*, and yet suppose he should publish whole Books, to *Reproach* every man as a Blasphemous *Beast*, for using such terms; would not the Quakers call him *worse* then ever they have called him hitherto, tho they have call'd him *bad* enough? would they not count him a *lying Hypocrite* in his *protestation* for the *Light*? Either the Leaders of the *Quakers* design by *fair Speeches* in their *Catechisms* to decoy their Proselytes into such horrible

rible opinions as I have laid before you; or else they are *Stark Mad*, when they spit such *foul speeches* at us, for maintaining the Things that are seemingly allow'd in those Catechisms; and if so, it was then most fitly propounded by a wise and good Magistrate in *Plymouth* Colony, *That a Law might be made for the Quakers to have their Heads shaved*; The punishment, I confess is *Capital*. But as it is the *worst* Punishment that ever that Colony will inflict on them, so 'tis the *best* Remedy, for ought I know, that we can provide for them; unless, *The Oyl for Lunatcks*, lately invented might be more efficacious.

Among the modern Leaders of the misled Quakers, you must give me leave to set a special remark, upon one *George Keith*, who rather then leave the Churches of God unmolested, has in *express terms* contradicted the *Tremblers* that have writt before him; and yet on the other side left he should be a pure *Keithian*, alone by himself, he puts in, *My Doctrine is one with theirs*. By the Respect which *Keith* finds among his friends, One may see what an unsetled and uncertain Thing it is to be among them. Heretofore, they made Lamentable outcries, against that which they call, *Outward Learning*; and the way to be applauded with them, was to have the qualifications of the *Liquatri Illiterati*, at *Norcia*, a Town scarce ten Leagues from *Rome*; where they do at this Day choose their own Magistrates, but use an ex-

exact care, *That no man who is able to write, or to Read, shall be capable of any share in the Government.* Whereas, That which now renders *Keith* to be *A great one*, among his *Friends*, is, That he ha's a little *Outward learning*; that is the *outside*, or Bark and shell of a Scholar with him: tho he be most horribly venemous; yet he has a *pearl* in *his head*, and they make him *their head* upon that account. It is a passage which Mr. *Tompson* cites, from their *paper sent forth into the world*; pag. 3. 'The word, which is the *Original*; was before *Tongues* were and your *Original*; which will break all your *Tongues* and *Original* to pieces. *Pilate* had your Original, of *Hebrew*, *Greek* and *Latin*, [*where, by the way, their* light *fail'd 'em*; *for, when did we make the Latin* our Original?] who crucified Christ. 'He that drawes back into many languages, as into *Hebrew* and *Greek*, drawes back into the *Naturals* and so drawes into confusion. 'But the Ministers of God, who preach the 'Everlasting Gospel, draw up into *one Language*; and so the Priests, and all that Trade into Natural Languages we utterly deny.

Alas, what will then become of our poor Friend *George*? He has in his Writings, tho less *Truth*, yet more *Hebrew* and *Greek*, than ever *Pilate* had upon the *Cross*; he is upon all occasions drawing back into many Languages; and indeed *he draws into confusion* too. 'Tis his drawing back thus into the *Naturals* that

procures him the Admiration of a Drove that are little more than meer *Naturals*; they *Deny* him not, but rather Adore him, becauſe tho he be a compound of as great Inconſiſtences as *Iron* and *Clay*, yet he has (I will not ſay, a *Golden*, but) a *Guilded* Head. This *Keith* it is, who has given the greateſt advantages to *Quakeriſm*, & that with no little Alterations. Of *his*, we are newly Entertained with a wily *Catechiſm*, wherein *Quakeriſm* is ſo diſguiſed, as that one would almoſt ſuſpect him a *Real Proteſtant*; nevertheleſs, the juice of Toads, were as wholſome a potion as that *Catechiſm*. You cannot ſwallow it, unleſs, you alſo come to *Believe*, 'That the inward excuſing or condemning 'principle, which all men are born withal, is 'the man Chriſt Jeſus. Upon which, the Ingenious Mr. *Lodowick*, a Gentleman of *Rhode-Iſland* lately Recovered out of *Quakeriſm*, in a Challenge to the Quakers, tells them, 'If this 'your foundation ſtand ſure, it would follow, 'That all honeſt Pagans, Jews, and Mahometans, are in Chriſt as well as you; and true 'Chriſtians, Believers, Diſciples, and Followers 'of Chriſt (at leaſt, as to the Myſtery) and 'ſo your Brethren in Chriſt. There are moreover, ſome other Errors, plainly enough expreſſed in that *Catechiſm*, to make us all avoid them. *E. G.*

'That ſome who are left without either the 'Help of the Holy Scriptures, or Holy Men, 'do yet ſo rightly improve the inward Help

'of Christ's Light and Teaching in their 'Hearts, as to be Accepted with God; altogether contrary to *Rom.* 1. 21, 22. where we see what became of the *Heathen*, for want of the *Gospel*. And, 'That some who are under the 'first Covenant, and have not had Christ outwardly preached unto them, yet cannot perish; directly contrary to *Rom.* 10. 14. where we find no *Salvation* is to be had without *Believing*, and no *Believing* without *Hearing* and *Preaching*. And, 'That the principle of the 'New Covenant is in all men; contrary to *Eph.* 2. 12. where we see many *Strangers to the Covenant of promise*. And, 'That the having 'of more Wives than One, was not forbidden 'to Jews or Gentiles under the First Covenant. Contrary to *Mat.* 19. 45, 48. which points to a *Law from the beginning* against that Iniquity. And, 'That when one feels not a present 'Help to pray in words, he is to wait in silence. Contrary to *Acts* 8. 22. where a man that was without the *Spirit* of God was bidden to pray. And, 'That Faith is not the only Instrument whereby Christ is Received for Justification. Contrary to *Rom.* 3. 28. *A man is justify'd by Faith without the Deeds of the Law*; and Rom. 11. 6. *If it be of works, then it is no more Grace.* And, 'That none become Reprobate, until they are finished in wickedness, and 'have no true Humanity remaining in them. Contrary to *Rom.* 9. 11, 12. where 'tis affirmed of those *not yet born*. And, 'That Christ's

'Baptism

'Baptiſm is not with Water. Contrary to *Acts* 8. 38. And, 'That the Lords Supper is 'to be Adminiſtred withou outward Eating. Contrary to 1 *Cor.* 11. 26. But let all unwary Readers know, that the principles of this *Catechiſm*, are but the Shooing-horns of more *Quakeriſm*; if you ſwallow ſo much of the more ſpecious and guilded *Quakeriſm*, you will ſoon find your ſelves entangled at ſuch a rate, that you muſt *wax worſe and worſe*, and become as bad as all the other Hereſies of a *Keith* can render you. For notwithſtanding the *Orthodoxy* which in ſome other points *George Keith* has blended in his Catechiſm with ſuch Falſe Doctrines as theſe now recited; and although he, like other *Quakers*, in their Books, has a way of diſcourſing more ambiguouſly than ever any Dæmon of *Delphos* did, and uſually imitates the *Cuttle-fiſh* by ſo darkning his Context with his *Ink*, that one can hardly find him without ſome evaſion; yet I have one ſure way to catch him. He directed (and ſince publiſhed) a Letter unto the Miniſters of *Boſton*, which begins with ſaying, *I being well aſſured, both by the Spirit of God in my Heart, and the Teſtimony of the Holy Scripture, that the Doctrine ye preach to the people is falſe*, and concludes with divers Articles of this Doctrine, which he particularly charges as *Falſe Doctrine, beſides many others* (as he ſays) *that I could mention.* Well then, from what *George Keith* here counts *Falſe*, we more eaſily than from his crafty ex-

preſſions in other places, may gather what he counts *True*; and I now promiſe you the faireſt and fineſt Syſtem, we have yet had of a *Quakers* Divinity. He tells us, we hold *Falſe Doctrine*, when we ſay, *That God hath committed his Counſel wholly to Writing*; by which he knows, we mean, *That God has not obliged us to believe or practiſe any thing in order to our Salvation, which the Scriptures do not either directly or by juſt conſequence Reveal unto us.* So then, the *Quaker* holds. *That there is part of Gods Counſel,* (that is, that we are to think or do ſomething in order to our own Salvation) *which we cannot learn from the Holy Scriptures.* He tells us, we hold *Falſe-Doctrine*, when we ſay, *That God hath foreordained whatever cometh to paſs*; although he knows we affirm, *That God has not by his Eternal Decree either taken away the liberty of the Creature, or become the Author of ſin in the Creature.* So then the Quaker holds, *That there are ſome things come to paſs which God has not foreordained*; and ſo the Bleſſed God either do's not *Fore-Know* every thing, or elſe He do's *Fore-Know* ſomething which He do's not *Decree:* and it muſt be ſaid, that He knows things becauſe *they will be*, and not that things *will be* becauſe he appoints them; and His Knowledge muſt be Fallible and Uncertain; and the Glorious Firſt-Being is made Subordinate to, & Determined by ſecond cauſes. He tells us we hold *Falſe-Doctrine* when we ſay *That God hath not afforded or provided ſufficiency of Grace, and means*

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of salvation to all mankind whereby they may be saved; albeit we also say, *That all mankind are Salvable*. So then the *Quaker* holds, that the *Indians* and *Negroes*, and the *Pagans* beyond *China*, have *Sufficiency of Grace and means of Salvation*. He therefore holds according to what *Keith* adds upon it, *That the Light that is in every man, is sufficient to enable him to do any work acceptable to God*. He must hold that there is not in the darkest corner of the *Indies*, a man that is *Unto every Good work reprobate*. He tells us we hold *False-Doctrine*, when we say, *That Christ hath not Dyed for all men*; although we therein speak only concerning *The Secret purpose of God and Christ*; and we grant, 'That the satisfaction 'of our Lord is both sufficient for all men, and 'offered to all men; and that a day of patience 'for all men is thereby procured. So then the *Quaker* holds, That, 'Christ has Dyed for all 'men; And that the vertue and success of our Lords Death depends wholly upon something to be done by *men themselves*, which God is not the doer of: That the Death of Christ never bought that *Grace* and *Faith* and *Repentance* for us by which the Elect are qualified to enjoy the vertue and success of it; and that *Peter* was no more beholden to the Merit of the Lord Jesus for his Salvation, than *Judas* was for his. He tells us, we hold *False-Doctrine* when we say 'That Justification is only by Christs Righte-'ousness without us, imputed unto us, and Re-'ceived by Faith alone, and not by any Righ-

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'teousness of God or Christ infused into us, or 'wrought in us. Albeit, he cannot be ignorant, that we think *Justification* is always attended with Evangelical Obedience. Hence then the Quaker holds, that *Justification* and *Sanctification* are the same thing [which is rank *Popery*; and ye- *Keith* charges us with *Antichristianism*, for holding of the contrary: so by the way, *I* see *Keith* is one of those who look not for *Antichristianism* in *Popery*;] and that (as *Keiths* own words are,) 'The Graces of Sanctification are the *Instruments* of obtaining Justification from Christ; and so that men exercise all those Graces, before they can be *Justify'd*; and (as *Keith* also elsewhere expresses it) 'He 'who is imperfectly Sanctify'd, cannot, while 'such, be perfectly Justify'd; and so it seems there is not *one Justify'd* man alive in the world. He tells us we hold *False-doctrine*, when we say, *That beginnings of true Sanctification cannot be totally fallen from*; although we do also say, That every sin is *Mortal*; That Saints falling into grosser scandals, do becloud the Evidences of their *Saintship*; That yet Saints cannot fall so far, but God will *Recover* them before they dy, and make them sincerely penitent. It follows then, the *Quaker* holds, *That a truely sanctify'd man may totally fall away*, and a *child of God* become a *child of the Devil*. When shall we have done? He tells us, we hold *False Doctrine* because we say, *No man in this life, by any grace of God given him,*

or to be given him, can perfectly keep the Commandments of God, but doth daily break Them in Thought, Word, and Deed; though we do not say, That the good works of Gods Holy Spirit are Defiled, but we say, our Duties as far as they are *our own*, will in this life alwayes have *Imperfection* cleaving to them, which God pardons, therewithal accepting what *sincerity* is in them for the sake of Christ Jesus. The *Quaker* then must hold, *That men in this life can perfectly keep the commandments of God*; and that a man may say, *He has no sin*, without being a *Lyar* for saying so.

Once more, He saies, we hold *False-Doctrine*, because we say, 'No men ever since the Apos-'tles Days are assisted, by any Infallible Spirit, 'to Preach, Pray, and Write; and that to 'Speak and Pray by the Holy Ghost, as the 'Prophets and Holy men witnessed of old, are 'ceased. In which Assertion, we are far from *limiting the Holy One of Israel*, who may still do things extraordinary and miraculous: but our intent is That we have no Warrant now to look for such Extatical Inspirations and Infallible Assistences as the Ancient prophets had. And yet we own special *Illuminations* of the Holy Spirit which the Souls of all true Believers do and must experience; and we declare that without special *Assistances* of the Holy Spirit, we can do no Duty as it should be done. We do not think (as *Keith* did a a minute or two ago) that we bring into the world

world with us a principle that *is sufficient to enable us to do any work acceptable unto God.* Now the *Quaker* must then hold, *That men in our Days have the same Inspirations and Assistances, that were given to the Apostles of old; and may preach, pray, write, with as much Infallibility as they.*

There are several other things, which *Keith* charges us with *False-Doctrine* for holding of; and what *sense* can there be in his charges? what is he but stark out of his wits, if he do not hold the contray for true Doctrine himself? Supposing then that *Keith* has truly represented the *Doctrine* of the *Quakers*, as indeed he has laid before us but the most *Easy* Tenets of it; You then see *Quakerism* in a *true light*; and I have taken the more pains, because that so to *Behold* it, is a much more difficult thing, than to *Refute* it. My Neighbours, you see what *Quakerism* is, the very *best* of *Quakerism*, or else you are never like to see what it is at all. Say, whether we are like to have any Religion, that may be call'd *Protestant* or *Christian*, if once this Doctrine be received! I am confident there need no more to render *Quakerism* loathsome to all sensible men then the bare *dissection* of it, yet that I may further prevent your Drinking the *death in the pot*, about the Ingredients whereof I have thus advis'd you, it is necessary that I first give you the Characters of the *Man*, who is thus inviting you to swallow it. If I now set before

you

you the *Marks* of him that is labouring to snatch many poor *Lambs* out of our Flocks, with such a vigilance and violence, as has awakened me to give you notice of him, it is not out of any particular spite at his person, but meerly because his *Person* (under the Disguise of *Sheeps-cloathing*) *Is that* by the Fame and Noise whereof, his *Doctrine* comes to be the more favourably look'd upon. 'Tis because he is cry'd up for a *Rare Man*, that his *Word* begins to go so far among many unthinking people; and therefore, if I can Demonstrate, That *George Keith* is not the *Man* which he is taken to be, but a most absurd and wicked *Seducer*, and one from whom all good men should with Detestation *Turn away*: I shall do more to obviate the spreading of a perilous *Cancer* among you, than by answering all the Arguments of the *Quakers*, which are just *No e at, all*. I find that when the *Blessed* Apostle *Paul* would stop the progress of an Error, which the *Quakers* in our Days are infected with, he offers a *pourtraiture* of the *persons* that were the principal Spreaders and Patrons of that Malignant Error. Give me leave then to tell you, What a *person* 'tis, that some *have in admiration* so as to be in hazard of becoming *Quakers* for him; and I shall deal so moderately in it, as to avoid all *Reports* and *Hear-says*, and confine my self to the *Ideas* of him which his own *Books*, and but two or three of *Them*

neither, have given us. I say then,

That *GEORGE KEITH* is a Person, from whom, they that have any Love and Care for their own Souls, are to *Learn away.*

And I thus prove it.

The First Argument.

A Person that pretends, *An Assurance from the Spirit of God*, for a thing that is a Direct LYE in *matter of Fact*, is one from whom all that are concerned for their Souls, are to *Learn away.*

But such a person is *George Keith.*

All men will and should beware, how they deal with a convicted *Lyar*; honest men usually can as little endure the sight of a person that makes no Bones of a *Lye in matter of Fact*, as *Erasmus* professes in his Colloquies. But when a man that comes with a LYE shall Father that *Brat of the Devil* (for such is every *Lye*!) upon the Holy *Spirit* of God, that sacred *Spirit* of Truth; surely the Impiety is risen to a monstrous Elevation. And now I think, that *George Keith* is chargeable with no less a wickedness. He has not only forfeited all Reputation for Inspiration, as much, as the *Quaker*, that a while since pretended, *That he came with a Message from the Lord*, unto a person who was it seems then out of the *Way* by being

being out of the *Town*; but he has *Lyed* like *Ananias* himself. I do not mean, in his Account of *Ralph Jones* and his Cows at *Barnstable*, which is affirmed to be a *Lye*: but I mean in his Printed Letter to the Ministers of *Boston*. In that Letter he says, *He is well assured by the Spirit of God, That the Doctrine, which we preach to the people is False*; and says he, *The particular Things I charge on you are these*,--The last of them is, *That the Scriptures ought to be believed only for their own outward Evidence, and Testimony, and not for the inward Evidence and Testimony of the Holy Spirit in mens Hearts.* Now this is a *Doctrine* directly contrary to what we have preach'd a thousand times over. For, tho we do say, *That the extraordinary ways by which God Revealed Himself to his People, before & for the writing of all the* Scripture, *are so Ceased, that we have no warrant now to look for them*, yet we grant, that all Believers do still enjoy the special *Illuminations* and *Assistences* of Gods Holy Spirit; and we hold that without a special Influence of the Holy Spirit in the Hearts of men, the *Scriptures cannot be duly and aright Believed.* But that which makes the LYE of this *Keith* more inexcusably impudent and notorious is this. In that Letter he says, That he has *diligently examined our Confession of Faith*, and thereby *Learnt* what we *Preach*. Now [to see how he wanted the *Memory* so necessary for such persons] in that *Confession*, there is one whole *Article*, to assert this Doctrine, 'That

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'the Heavenliness of the matter [*of the Holy Scriptures*] the Efficacy of the Doctrine, the 'Majesty of the Style, the consent of all the 'parts, the scope of the whole, the full Discovery it makes of the only way of mans Salvation, the many other Incomparable Excellencies, and the Entire Perfections thereof, 'are Arguments whereby it doth abundantly 'Evidence it self to be the Word of God; yet 'notwithstanding, *Our full Perswasion and Assurance of the Infallible Truth and Divine Authority thereof, is from the INWARD WORK of the Holy Spirit, bearing witness by and with the Word in our Hearts.* If this do not prove *Keith* a LYAR of the first magnitude, there never was yet a *Lyar from the Beginning.* And you shall now hear how Impenitent he is in his *Lying.* I did in print Admonish him of this *Lye*, because it was in Print he vented it; but he does in Print Reply upon me, *Thy Assirmation is False*; and adds another *Lye* to it; by saying, That we *deny the inward Revelation of the Holy Spirit in the Hearts of the Saints.* And lest here should not be *Lye* enough, he further says, Dr. *Owen* denies that *the Scripture derives its Evidence from the Inward Revelation of the Holy Spirit in Mens Hearts.* Whereas Dr. *OWEN* in the Book to which, I suppose, he refers, expresly says, *That the Scripture be Received as the Word of God, there is required a twofold Efficacy of the Spirit: The First respects the Subject or the mind of man,*

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that assents to the Authority of the Scripture. And then the Doctor spends more than four whole Pages, to tell us, That the Spirit of God communicates a *Spiritual Light* unto men, and with his work of *Illumination* takes off the perverse *Disposition* in their minds, and Effectually *perswades* them to receive the Truth; and therewithal gives them a Spiritual *Sense* or *Taste* thereof in themselves in order hereunto. Thus palpably does *Keith* you see cover lye with lye, and yet it *Rains through* after all. I durst refer it unto any sober *Quaker* in the world, whether *Keith* be not now Convicted of gross *Lying in matter of Fact*: *I* do here, *in auditu quam plurimorum*, charge him as an *Egregious lyar*; and let him lay his *Action* against me when he please.

Wherefore when *Keith* comes among you, you must consider him as an *Impenitent Lyar*, who ha's yet blasphemously Entituled, the Blessed Spirit of our God, unto his LYE. But will you then hear such a man as a *Preacher of the Truth*? or must you not reasonably suspect all his pretended *Inspiration*; I say, *Beware the Geese* when such creatures Preach! The society to which he belongs, if he belong to *any*, are so far, *No Christians*, if they don't endeavour to bring him unto open repentance for such crimes as these.

The Second Argument.

A Person that has (if not *certain*, yet) *fearful*

ful marks of the *Unpardonable Sin* upon him, is one from whom all that would be concerned for their Souls are to *turn away.*

But such a person is *George Keith.*

The Apostle tells us, That we are not to *pray for* those that have committed the *Unpardonable Sin*; I am sure then we should not suffer any such doleful sinners to *prey on* us. I know 'tis no easy thing to conclude who are Guilty of *that Sin*, and we should not be hasty, and sudden in such conclusions. Nevertheless there are such Persons who have upon them, the Direful marks, of their being *Not far from the Great Transgression*; and for some of them, *Keith* has been observable. *He* has been enlightned, and had formerly much of his education and conversation among the people of God; nevertheless he is a most Infamous *Apostate* from the Truths and Ways of God, professed among them; and of an *Apostate* he is become, as far as his *Chain* will reach, a *Persecutor*; for besides all his malicious *Railing*, at the Ministers of God, which the Scripture calls *Persecution*, he levels his Writings at no Design more plainly, than to get them starved of all their poor *Subsistence* in the world; which was *Julians* way of *Persecution.* Were the *Transmigration of Souls* a Truth, you might, when you see *Keith*, imagine that you see *Alexander the Coppersmith*, alive among us, *doing much harm* to the Religion of which he once made, like *Alexander*, a no mean profession; and with

with a no less *brazen* Impudence, than *knocking* Diligence, *hammering* of mischief against the true Ministers of God. But he stops not here; for he has arisen to the Malice of *Blasphemy against a special work of Gods Holy Spirit.* There were four young people sensibly and horribly possessed with *Devils*, in *Boston*; where of the whole Town which is the most populous of the whole English *America*, had full satisfaction. The Ministers of the Town by nothing but solemn and zealous *prayers* over those possessed persons, obtained from our good God, such a deliverance for them all [and they are now *all* alive upon the spot!] as has been heard and read with wonder in more than both *Englands.*

Well, This *Keith* in a pamphlet emmitted by him, to Reproach the person that now writes, Reprochfully more than once calls these Prayers, ' *A Conjuring* of the Divel. And afterwards again puts the style of *Charms* and *Spels* upon them. And yet he knows, That it is our profession ' To pray by the Holy ' Spirit of God; yea, that we suffer for that profession: and he has cause to think that those *prayers* were made by, *The Spirit helping our Infirmities.* Now for him to call these *prayers*, but so many works *of the Devil*! I'le assure you 'tis very like that sin, for which our Lord Jesus told the pharisees, *They should never be forgiven.* It is bad enough in the Quakers to say of the best Ministers, as *Parnel* does *They*

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are meer Witches: but for a man to put the name of *Witchcrafts* upon the most serious and successful of our *prayers*. I say tis a most horrible Blasphemy against the Holy Spirit of God. And which is further admirable; *Keith* does in a page or two before, charge 'mee with *Falsifying* 'the Holy Scripture and *Alledging* a Down-'right Falsehood, upon Christ himself, because I say'd in a Sermon, We *are told in Matth.* 12, 26. *Satan is not divided against himself.* Now, I confess, I took that for the *sense* and *scope* of the Text; and I am deceived, if I have not the generality of Interpreters on my side. Yea, 'tis plain, that our Lord Jesus is there vindicating himself from the cursed aspersion (which *Keith* has cast upon the poor Servants of the Lord Jesus here) of 'casting out Divels 'by *charms* and *spells*; and His Argument is from the subtilty and policy of the *Devil*. For if *Devils* do so side with our *Lord* as to confirm His word, by the *casting out of Divels*, the Devils *Kingdome* would be so *Divided* as to be quickly *Ruined*; but the Devil is too cunning to admit of such a Division in his Monarchy.

Whereas, *Keith* affirms, *That Christ doth not so much as imply, That Satan is not divided against Satan.* Yea, says he, ''Tis utterly 'False, for Satan is divided oftimes against 'Satan; and his Kingdom is divided also. Behold, how concerned *Keith* is to wrest from our Blessed Jesus, the chief Argument, by

which

which he prov'd, that he was not (as the *unpardonable Blasphemers* then counted him,) *A Sorcerer.* Thus *he* that was committing so much of *That sin* himself, has been left so to take part with the Pharisees, in doing that unpardonable Injury to the eternal spirit of God! Now, if *Keith* be not gone so far in, *The sin untodeath*, as that we are to despair of *doing* any *good* on him, certainly, we have at least, a sad cause to despair of *getting* any *good* from him. How can you imagine, that the *Spirit* of God should speak, by a man that will put the title of *witchcrafts*, upon the special operations of that *Spirit?* Or will you hear the *Sermons* of a Wretch, that when you are going to *Prayers*, will tell you, that they are *charms* and *spells*, which you are about?

The Third Argument.

A Person that pretends the *Instruction* of Souls, in the only way of Life, and yet is full of shameful Self-contradictions in his *Instructions*, is one, from whom all that are concerned for their Souls are to *Turn away.*

But such a Person is *George Keith.*

Verity is a thing marvellously *Consistent* with it self; where you see *Inconsistencies*, you may suspect a cheat is intended for you; now *Keith* has good store of *them.* Among these, I will not insist upon this, That *George Keith* all over his Writings does exclaim against our *Fathers*

that lived near forty years ago, as the most hideous *Murderers* and *Bloodsuckers* in the world, and a most *persecuting* generation: And yet in that printed paper, which he calls *A call* to us; his words are, 'O unthankful Nation; ye are 'gone from that tenderness, sobriety, and sim-'plicity, that was among you and your Fathers 'sometime ago. What? is he angry because we don't continue the *Tenderness*, which two pages after he styles, *more Inhumane, cruel, and Barbarous, than what is in most of all sorts of mankind?* But I shall confine my self to this mans more *Doctrinal Contradictions*. *Keith* and his Friends are mighty Ready to find *Contradictions* in other men; and will *make* what they can't *find*. Thus one *Delaval*, in an *Appendix* to a Late Book of *Keiths*, raises hideous Tragedies against my self, as a self-contradicter; because, in one page of a Discourse, Entituled, *The Serviceable Man*, speaking of the *present Generation* in this Country, I say, There are *Churches* in it, *Where we may set proportionably as much of God as in any spot of Ground which the Children of Adam walk upon*. And almost thirty pages after, speaking to the *Rising Generation*, I do to awaken them (not *Affirm*, but) *Enquire*, Whether as they grow up, they will not give their *Fathers* cause (if the Dead could express themselves) to Rebuke them for *their not walking in their ways?* And if this be any *Contradiction*! *Ridicula Capita!* A Dutch Womans unintelligible *Babling* at one of their pri-

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vate Meetings would as much Enlighten me, as the Impertinent *Scribling* of this man affects me. But indeed, if one would see *Contradictions*, Let them only look into *one Book* of *Keiths*; and in that *one Book*, I will note but a few of them, that would occur upon a ſtricter Examination; it is the *one Book*, which he Entitles, *The Presbyterian and Independent Churches in New England brought to the Teſt.* The very Title of that monſtrous Book, tells us, that theſe Churches have neither the *Doctrine*, nor the *Miniſtry*, nor *Worſhip*, nor *Conſtitution*, nor *Government*, nor *Sacraments*, nor *Sabbaths* which belong to the *true Church* of Chriſt: and who would now expect *Salvation* under the conduct of Churches thus *Falſe* upon all accounts beyond that of *Rome* it ſelf? And yet within a Leaf or two, in an Epiſtle to thoſe very Churches, he ſays, 'He has a true Charity concern-'ing a Remnant among them, that they belong 'to Chriſt, and are the Real Members of His 'Body, which is his Church; and that they 'are the Sheep of Chriſt. But in the Book it ſelf, which is a *Box of poyſon* as bad as what the Title promiſes; is it not a *Contradiction* to ſay, page 1. *The Scriptures contain a full and entire Declaration of all Chriſtian Doctrine*; and to ſay in the ſame page, *Yet they do not contain the whole Mind, Will and Counſel of God?* Or, will he grant, that we are to enquire after *Duties* and *Comforts*, which are no part of *Chriſtian Doctrine*? Either *Keith* contradicts himſelf:

or he would have us to believe (and *so* indeed he would!) some things which are no *Christian Doctrine* at all. Is it not a *contradiction*, to say, page 32. 'We are not assured that any 'man is in that state of perfection, that they 'may not by Humane Frailty depart from the 'infallible Teachings of the Spirit of God; and to say in page 204. 'Tis false Doctrine to hold, 'That no men ever since the Apostles 'Days, are assisted by any Infallible Spirit, as 'the Prophets witnessed of old? Or, will he say, That the Writers of the Scripture, did by *Humane Frailty* therein, sometimes depart from the *Infallible Teachings of the Spirit*.

Is it not a *contradiction*, to say in pag. 74. *We no where find in all the Scripture, that God hath Reprobated any part of mankind before the foundation of the world*; And in the same page, To allow, *That Gods Purpose and Holy Will concerning them that finally perish, is from before the foundation of the world.* And in a page, or two after, to confess, '*That* God 'has a special and peculiar care towards all 'that shall be saved; the number of whom 'is most infallibly known to God; *and*, That 'God in his Infinite Counsel [which is Eternal] permits others finally to resist His 'Grace? Is it not a contradiction, to say, in pag. 77. *Election goes before reprobation and is not Coævous with it*; and yet own a page or two before, 'That Gods purpose 'concerning them that perish, is from before

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'the foundation of the world, and it conſiders 'them as having reſiſted the call of God? Or is it not a flat *contradiction*, to tell us, *That there is Election without Reprobation*, which is to ſay, That among diverſe objects, there may be ſome *choſen* before and without others; and yet others not *Left out*, not Rejected, not Omitted in the *choice*. Is it not a *contradiction*, to ſay, in pag. 87. *The Holineſs of the Children of Believers only ſignifies a nearer capacity that ſome have to become actually Holy in time*; and yet ſay the page before, *All have a poſſibility to be Converted and become the Children of God*; (and to mend the matter add in his own Vindication p. 87. *All Infants are clean!* By which alſo the expreſs words of the Apoſtle, in 1 Cor. 7. 14. are moſt expreſly contradicted?) Is it not a *Contradiction* to ſay, in pag. 99. That our *Doctrine* of, 'Reprobation, makes the 'effectual uſe of means abſolutely impoſſible 'to any, ſo as to leave them under Diſcouragement. While he himſelf tells us, that *there are Elect*, and that *none but theſe ſhall be Saved*? The man ſeems to be one of *Mahomets* Angels. *Mahomet* ſaw certain Angels (as the Turkiſh Bible tells us) that had *Horns* which were half *Fire* and half *Snow*; the Inconſiſtencies which were on the *Outſide* of *their* Heads, are got into the *Inſide* of this mans, who (by the way) is not ſo good a *Chriſtian* as many thouſands that at this day dwell in *Conſtantinople*. Thus the ſixth Section in his

Chapter

Chapter of *Justification*, does not only contradict the tenets of them that are most *Men of Renown in the Congregation* of the *Quakers*, but also give away the whole cause which he is pleading of, by saying, *The Lord Jesus Christ is the alone and only Foundation and ground of Justification.* Is it not a gross *Contradiction*, to tell us in pag. 140, 141. That our Doctrine of 'Perseverance is a most false, wicked, pernici-'ous, poysonous Doctrine, and a most wonder-'ful piece of confusion; and yet grant in divers other pages, 'That if God suffers those 'whom He hath drawn at any time, to depart, 'they shall certainly be reclaimed; *nay that* eve-'ry one of them shall certainly be Saved, and 'none of them shall finally perish! Do's not he inform us in pag. 147. that a 'True believer 'may be only in the first Covenant! and is not that a *Contradiction*! Is it not a most Jangling sort of *Contradiction*, to tell us in pag. 156. That whereas we say. 'The best of the Saints 'cannot perfectly keep the Commandments of 'God, but doth daily break them, *This is most 'expressly* contrary to Scripture in many places, 'and quite opposite to the very nature of the 'New Covenant; and yet acknowledge in pag. 161. That those who *have the most Noble Degree of Holiness may yet fall short*; and in pag. 162. That the best of men have *motions to sin*, and these motions arising from the *Natural and Mortal part* still remaining in them! Is it not a

a *Contradiction* to tell us in pag. 193. That we 'have no reason to keep the First day of the 'week, as our Sabbath; and yet confess in that very page, 'It is commendable in Christians, to 'to set apart the first day of the week, for rest 'from employments, and to help the mind in 'its Spiritual Exercises?

These & many more such *Thwarting things* you shall find his writings entangled with; so that you shall never know where you are, or what he would have. If *Keith* be what some take him to be, he might have known that there is in the *Popes* palace an Officer called the *Corrector of Contradictions*, through whose hands all the Popes *Bulls* are to pass. *Keith* should have made his Book to have passed through the Hands of that Officer, that it might not have been so full of *Bulls*. Indeed, I doubt I have done the world a diskindness by noting of these *Contradictions* in him; for he will go near now to print another Volumn of equal *Blasphemies*, but of greater *Confusions*, to *Reconcile* these two Champions *George* and *Keith*; which two wandring *Stars* being in opposition, have an Aspect, that foretels the downfal of *Quakerism*. But after all, tis I, and not He, that must solve this appearance, and Reconcile them. Know therefore that the design of this Heretick has been, cheefly to raise a *Dust* and a *Noise*, in the midst and by the means of which he might make the people suspect their *Ministers* to be *False Teachers*.

And

And though *George* must therefore for more than twice two hundred pages together, cry out, *False Doctrine! False Doctrine!* yet *Keith* has been under such Conviction of Conscience, that before he is aware, he *confesses* all the Truths that he *opposes*. After all the Darts that he shoots against Heaven, he falls down before the Truth; and like the wicked *Julian* of old, he cries out; *Thou hast overcome!* but he will not say, *I yield!* he has a stomach too strong for *that*. Neighbours, You may still hold all the *principles* in which our Catechisms have Instructed you; for either *George* or *Keith* has in Effect own'd them all. You'l say, *Then the better man he!* I answer, No; *so much the worse*; for him to *Rail* with one tedious Pamphlet after another, at the Religion which *we* do maintain, while *he* himself is not able to withstand it; I say, it looks abominably; it shows that if he be not an Emissary of *Rome*, yet he is an Emissary of *Hell*. And if so, you see how you are provided with a *Teacher*!

The Fourth Argument.

A Person that shall expresly Renounce both the *Religion* and the *Saviour* which the Saints have hitherto ventured their Souls upon, is one from whom all that are concerned for their Souls are to *Turn away*.

But such a Person is *George Keith*.

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The People of *New-England* have generally hitherto received the ſame *Goſpel* and the ſame *Jeſus* which was Preached by the Apoſtle *Paul*; we can bring plain and full Teſtimony from the Inſpired Writings of *Paul*, for what we hold, or elſe I dare promiſe, in the Name of my Country-men, we'l Renounce it; and therefore to *us* alſo are directed the awful words of *Paul* to the *Galatians*, *There are ſome which Trouble you, and would pervert the Goſpel of Chriſt*; [There's a *G. K.* among them!] *But though we, or an Angel from Heaven, Preach any other Goſpel unto you, than that which we have Preached unto you, let him be Accurſed.* You ſhall hear preſently; you ſhall ſee the Name of the poor man, whom the terrible Thunderbolt of this *Curſe*, will fall upon. The words of *George Keith* in pag. 172, 173. of the Book we have ſo often quoted, are, *The Religion ye profeſs is not the true Religion,--in the very foundation it ſelf, which is Chriſt Jeſus.* Now there is no ſenſe in theſe words, if he do not mean, *That ours is not the true Chriſt Jeſus.* And therefore, when we did in our Printed Anſwer, make this Deſcant upon it; *George Keith bids the world to take notice, that he utterly Renounceth the Religion we profeſs, even in the very Foundation of it, which is JESUS CHRIST*; I cannot find that in his Printed Reply, he has at all diſclaimed the Cenſure which we have paſs'd upon him. As for us, *Our* Bleſſed Lord Jeſus Chriſt is, *The Eternal Son of God, who became a*

Man;

Man, by taking to Himself an Humane, but sinless Body and Spirit, being Conceived by the power of the Holy Ghost in the Virgin Mary; *and so was and continues to be God and Man, in two Distinct Natures, and one person for ever.* Never was any sinner saved but by *This* Glorious Mediator; 'tis *He*, whom all the Saints of God have hitherto trusted with all the Important and Eternal Concerns of their Never-dying Souls. But it seems, *Keith* does Renounce this JESUS CHRIST, in the close of all his Writings, notwithstanding the, *Hail Master!* which he had before treated our Lord withal. He has *Another Jesus Christ*, for you, ye People of *New-England*; and will you *Hear* such a Man, any more than you would a *Turk* or a *Jew*, holding forth among you? or will you not rather satisfie your selves, as *Peter* did, *There is no other Name, whereby we may be Saved?*

You'l be desirous to understand, What CHRIST it is, that *Keith* is a Disciple of? inasmuch as in some of his Confessions, he seems to fall down before our Lord, and say, *Jesus of Nazareth, I know thee, who thou art, The Holy One of God.* Now, I know no better way to guess at his meaning, than to repair unto the Writings of the *Quakers* that have gone before him; doubtless, it is *their* CHRIST, that he is a Believer in, or else *they* are the most unhappy of all Wanderers, while they suffer *him* to lead them. It was an Expression among the

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Printed Queſtions of that famous Queker *Pennington*, *We can never call the Bodily Garment, Chriſt, but that which appeared and dwelt in the Body.* The Quakers in *Pennington's* Days owned, That there was ſuch a man, as Jeſus the Son of *Mary*, and that God, or rather Chriſt, was in him. But all this is no more than they profeſſ'd alſo of *Themſelves*; and therefore *Pennington* alſo ſays, 'That which he took 'on him, was our Garment, even the Fleſh and 'Blood of our Nature; which is of an Earthly 'periſhing Nature; but He is of an Heavenly 'Nature, and his Fleſh and Blood, and Bones 'are of his Nature. In ſhort, I cannot expreſs the Myſtery of their CHRIST, in better Terms, than Mr. *Faldo* has done it for them; 'There was an Heavenly, Spiritual, Divine 'Body Conſtituted of Fleſh, Blood and Bones, 'in which Chriſt came from Heaven; and 'he put that Body, into the other Body of 'our Nature, which He took of the Virgin; 'and that outermoſt Body, He left behind, 'when He Aſcended into Heaven, no-body 'knows where; and this Heavenly, Spiritual 'Body, is the Man Chriſt, which is in the 'Quakers; and ſo the Quakers are as compleat Chriſts, as ever the Son of *Mary* was; 'for they alſo have the Divine Nature of 'Chriſt, dwelling in a Body of Spiritual Fleſh 'and Blood, and thoſe their Bodies which we 'ſee, are but the outward Tabernacles of the 'God, and the Man Chriſt Jeſus. It ſeems

that unto such a sense as *this*, you must accommodate all *Keith*'s Confessions about the Man *Christ Jesus*. You must imagine, 'twas this more *Spiritual Body*, which was *Crucify'd* in that more gross *Bodily Garment* which was deriv'd from the Virgin *Mary*; and you must imagine that *Body* to be in *every* Body as in a *Garment*, *Crucify'd* over again; thus the whole Story of the Gospel is acted over again every day, as Literally as ever it was at *Jerusalem* of old; it is all transacted by unaccountable Dispensations within our selves; and *Christ* is in every *Quaker*, as properly as he was in that Garment of a man, which was hang'd upon the *Tree*; hence *Keith* Expounding that place in *Jam.* 5. 6. *Ye have killed the just one*, says, *That is Christ Jesus in their Hearts, Him they Crucify'd*; as Mr. *Hicks* quotes it, from *Keith*'s Book *Of Immediate Revelation*. Behold, here's a *Key*, by which you may *open* the Hearts of such men as *Keith*, when they seem to confess, *The Lord Jesus, whom God Raised from the Dead*. Let *Keith* tell us honestly, whether he does not count his own *Body* to be the *Body* of *Christ*, in the same sense that the Visible, Tangible *Flesh* which hung upon the Cross, was the *Body* of our Lord. Is it not a Declaration in the *Quakers* Catechism, *We beleive that Christ doth offer up himself a Living Sacrifice to God IN us, by which the wrath of God is Appeased to us*? And is not Mens Acquaintance with this Notion, called, *The Discerning of the Lords Body*, in the

Writings

Writings of the *Quakers*? Here I suppose, this *Christ*, is that *Light within*, which the *Quakers* do so much magnify, omnify, Deify; 'tis to *this*, that we must repair for all our *Light*; and for the sake of this, we must have *Pennington's* Blessing upon us, *My upright Desire to the Lord for you* (says he) is, *That he would strip you of your Knowledge of the Scripture according to the Flesh*! though with my consent, we will sooner be *stript* of our *SKIN*, Yea, and our *FLESH* too, than of our *Scripture*. I must profess, I do not now wonder at what Mr. *Hicks* quotes as the Words of one *Robert Wastfield*, 'You are not able to bear 'what we have to hold forth concerning him; 'should we deliver what we hold concerning 'Jesus Christ, we should be stoned in the 'streets. Neighbours, I will animadvert no further upon these things; but say of them, as the worthy Mr. *Faldo* does, *He that can digest such Fables as these, has a stomach hotter than an Ostrich!* and add, That the *Curse* of the Lord Jesus belongs to the man that Propagates them, or Embraces them.

The fifth Argument.

A Person that makes himself a *Writer* among the people of God, but in his *Writings* discovers upon all occasions, a marvellous *Giddiness*, *Ignorance*, and *Falshood*, is one from whom we should all *Turn away*

But

But such a person is *George Keith*.

Our Lord will not send *Ridiculous* Persons upon such *Special Messages*, as *Keith* pretends unto; but so *Ridiculous*, and therewithal so *Slanderous* is our *Keith*, as that methinks where-ever he comes, every sensible man should say concerning him, *Lo you see the man is mad; wherefore then have you brought him to me!* It would fill almost as many pages as *Keith* has written, to recount the Instances wherein he has made himself *Ridiculous*; but I will touch upon a few in that *one book*, which calls our Churches to the Test. If any man whose name is *Mather*, had written about *God's answering the returns of the Prayers of his people*; it had been a piece of *Nonsense?* but *Keith* has in a new Book strained and found a way to clear it. Is it not admirably argued, *The word is compared unto the Rain and the Dew and to bread; Now the Drops of Rain and Dew, and the small Grains of Flower in Bread, cannot be numbred; therefore the Scripture contains not all the Word of God*: And yet se pag. 78. of that Book, whether this be not the profoundest of his Arguments! Did the *Ridiculous* man mind what he writt in pag. 12. where he cites, Cant. 2. 4. *He brought me into his Banqueting House; And AGAIN, The King hath brought me into his Wine Cellar*. What AGAIN was there! Is it not the same Text, and the same word? Can any thing be so *Ridiculous* as the Rabbinical Fopperies, which he sometimes makes

makes ostentation of? Is he not *Ridiculous*, when he interprets the *Things made*, in Heb. 12. 27. to be *Man made*, or made by men, when they were the things of Gods making, even the Ordinances of the old Testament! And as *Ridiculous* is he in his exposition of 1. Pet. 4. 11 in pag. 49. Is it not *Ridiculous* for a man to allude unto 1. Pet. 2.2. *The Sincere Milk of the Word*, and then tell us, That the *Word of God is not the Milk but the bottle?* One would think none but one that had been at *another bottle* could so unreasonably express himself. Tell me whether it be not *Ridiculous*, to allow singing, yet condemn *Singing with Notes or Tones.*

Is it not *Ridiculous*, for a man that says, 'Ministers can require no Maintainance from 'the people, to prove it from 1 Cor. 9. 14. 'The Lord has ordained, that they who preach 'the Gospel, should live of the Gospel? Is not this a pretty Argument, 'If God hath positive-'ly ordained, that Ministers of the Gospel 'shall have Maintainance, then the people 'may choose whether they will maintain them 'or no. But see whether in p. 55. *Keith* have it not, if he have any at all. Is not the man *Light-headed*, when he says, *Light* being used as a Name of God, *is no Figurative or Tropical Expression?* And when he says, *Light is immediate, though it comes through a Medium?* Does not he talk in page 16. about an *Efficacy* as well as a *Sufficiency*, or of a *Sufficient Efficacy*

Efficacy, in the *Grace which God hath provided for them that are never saved*, and never have the *Effect* of that Grace? Is it not one of his *Revelations*, That 'Christ bestows Adoption 'only on his Brethren? which is as much as to say, *None but the Adopted are Adopted*! Can any thing be so *Ridiculous* as this man, in pag. 169. Where he finds fault with us, for calling our Assemblies together, by a *Bell*, because we should have, 'A Gospel-Bell to Ring 'and Sound in our Hearts, and call us toge-'ther? or have his Friends got the property of the *Cynocephalus* in the Temple of the Egyptian *Serapis*? or are they qualify'd like the man in *Germany*, who never can speak a word, but just precisely at one a Clock? One of the gravest Writers in the world, cannot forbear a *Sarcasm* on this occasion; he tells the *Quakers*, our *Bells* are not *carnal* ones, as they call them; for if they were *flesh* they would never be able to sound so *high* and *far* as they do. But if the *Quakers* don't allow *Bells*, we shall see they can afford *Libels* before we have done; which are things that one archly derives, as being *Lies*, because *false*, and *Bells* because *Loud*. And *Keith* too carries about *a Carnal Clapper* in his head. Is it not *Ridiculous* to make an *Invisible Work* in mens hearts to be the *gathering of a visible Church*? Is it not *Ridiculous* to tell us, That the *Baptism* with *Water*, appointed by our Saviour and practised by his Apostles, belonged only to *Johns Dispensation*?

Is not the man Infatuated, when he tells us, 'No words of Inſtitution are commanded to 'be uſed in Baptiſm, but the Command is, 'Go Teach & Baptiſe all Nations in the Name 'of the Father, the Son and the Holy Ghoſt? Were not a man *Intoxicated* with ſomething beſides *Water*, he could never diſcourſe at ſo wild a Rate; I ſay *Intoxicated*, becauſe he that will have none but a *Spiritual Water* in the *Baptiſm* of our Lord, muſt permit me to mind him, that there is a *Spiritual Drunkenneſs*. From ſuch a *Giddineſs* 'tis, that he tells us, about the *Sabbath* of the Lord, *Exod.* 20. 8, 9. *Saith nothing of one Day in Seven, but only of a Seventh Day*; as if a *Seventh Day* were not *One Day in Seven!* From the ſame *Giddineſs* 'tis, that he tells us, *The Sabbath is Chriſt*; and goes to prove it from *Heb.* 4. 9, 10. as if *Chriſt* Entred into *Himſelf*! And it is in this Rapture of high Speculations, that he tells us, *In the New-Teſtament there is no outward Day.* [What? muſt our Days now go by *Clocks* that ſtrike only on the *Bells* in our Hearts?] Yea, *that we can't prove, that the Fourth Command Enjoyned the Jews to keep an outward Seventh Day.* *Severinus Boetius* that had the skill to make the firſt Clock, never had the skill to find out ſuch a *Day*; to be meaſured by his Ingenious Machin. I hope this Rare Invention, of, *An Inward Day*, will be acknowledged by the Mathematicians of this Age, as a fore-runner to, *The*

Quadrature of the Circle; or which were better, *The Longitude found*; the Emperour *Charles* V. that had a Watch made in the Jewel of a Ring, had the only Instrument that was worthy to give the Time of such *Days* as we shall have, when we have no *outward* ones. But I will not be any other than *serious* with him. I confess 'tis not easy to mention the Follies of *Quakerism* without *Sarcasms*, like those which the Prophet bestow'd upon the *Baalites* of old. But when I had once a little of *Irony* in a Discourse, which one of the most Grave, Holy, Serious Persons now alive in the world, namely, the Venerable *Richard Baxter*, has yet seen cause to Reprint in the other *England*, with a kind Preface of his own unto it; *George Keith* cannot forbear calling me, *A shallow Man, Aiery and full of Froth.* As for the *shallowness*, I own it; [I am so *Shallow* that I can't find sense in *Keith* for my life!] but for the *Air* & *Froth*, I hope I have not a Neighbour in the world, which will not vindicate the *Composedness* of my whole Conversation, from the *slanders* of this Reviler. And indeed the *slanders* which *Keith* commits in his Writings, are almost as many as his *Follies.* Is it not a *slander*, when he says, We *Preach altogether an Absent Christ?* None Preach the most Intimate *Union* & *Communion* with the Lord Jesus Christ, more than we. But he may well slander us, if it be fitting for him to *slander* the most Eminent Saints, or to say, *That* Nathanael *and* Cornelius, *were Unbelievers*, when the glorious Testimonies in the

Scriptures were given of them. Yea, he can slander a whole *Assembly of Divines* at once, by saying, *They expressly word* what he recites in pag. 155, 156. as it is recited there; which is *utterly false*; 'tis he that has *worded it so*; and fathered some things upon them, which they do not speak. Why does he represent us, in pag. 258. as telling people, That *if a man Dy in his sins, his Faith shall save him, tho he Live and Dy in his sins?* if he did not mean himself to *Live*, in the *sin* of *slandering*, or to be a man of *no Faith* until he Dy? Into what a Bears Skin does he Slanderously put us, when he says, 'That Notoriously scandalous persons 'Lyars, Deceivers, Drunkards, *&c.* are quali-'fy'd Members of our Church? I say, *He* is a *scandalous person*, *Lyar*, *Deceiver*, for saying so; and there is not one of our Churches, but what would on the account of those Qualifications *Excommunicate* him, if he had been under their Inspection. Is it no *Slander* upon thousands of Godly People in the Country, when he says, *Our Sacrament has no inward spiritual signification to us*? Indeed, he all along is full of *opposition*; but he can tell rather to *whom*, than to *what*: he is resolved the Pastors and Churches of *New-England* shall be soundly rail'd at, that so unwary people may be decoy'd into a detestation of them; and in order to this, he childishly makes up a man of his own Clouts and Rags, and calling it by a *New-English* Name, he falls to pelting of it.

He misrepresents most of our *Doctrines*, and this very wilfully, to make us odious; and as among the *Russians*, a Knave will sometimes convey his own *Goods*, into another mans House, thereupon crying out against him as the Thief; so *Keith* puts Words and Things upon us, which we never thought of; and then raises the Country with a Cry of, *Thieves, Thieves! Ranters! Blasphemers! False-Teachers!* and what not? This is the manner of the Man. As for the *Slanders* that he raises upon our Endeavours to Evangelize the Indians, I have already in the Life of our Venerable *Eliot* refuted them with (I hope) a *sufficient Efficacy*: But as it was of old asked, about the Prophets, *Who is their Father?* the Answer to such a Question about the *Lyars*, will give you to see what a person you have to deal withal, when *Keith* comes *among you, seeking whom he may devour.*

I remember, I mention'd *Ignorance* among the Accomplishments of this man; and of *That* also, you shall have one little *Specimen*,

I will not here inlarge upon, that foolish Banter of *Keiths*, in pag. 202. 203. of his late Reply upon our Answer unto him. We thought, and might *well* think that he had spoke *Non-sence*, by saying *We call'd our Duties*, but not saying *what* we call'd them; and we inform'd him thereupon, *That we call'd them Dirt and Dung and Nothing.* So in truth, we thought we might, because the Apostle *Paul*,

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in Phil. 3. 8. had call'd *his* Duties by no better a Name. Well, you shall see whether *Paul* and *George* are of a mind, and whether *George* will not count himself a better man than *Paul* ! Sayes 'Keith, Ye call them Dirt and 'Dung, and yet ye continue to offer up this 'Dirt and Dung unto God, but Remember that 'God will cast the Dirt and Dung of your Sa-'crifices on your Faces. And surely, seeing 'by your own confession, your Prayers are Dirt 'and Dung, they cannot be that pure Offering 'which God promised his people should Offer 'up unto him. Now, was there ever seen such a *Fool in Print* ! This man has Learn'd his Catechism, I see, which teaches him to deride those that shall in their prayers acknowledge themselves to be, *Miserable Sinners*. Its a Good Lad ! But indeed, will *Keith* dare to brag before the Almighty God, that his own prayers, are not as *Dirt and Dung*, before those *Pure Eyes which cannot look upon iniquity* ! Neighbours, t'will be but just for you to disdain as *Dirt and Dung*, the *Preachments* of such a *Proud Fool*, as will not confess his own *Prayers* to be but as *Dirt and Dung* before the Lord ; you have to do, *Cum Stercore*, when you have to do with such a man.

But this is not the thing which I intended. It is this ; He had said, "The Baptizing of In-"fants, was not the practice of the Church, "during the first Century, Upon this we rejoined, *Origen* and *Cyprian* tell us, that the Apostles

Apostles gave *Order for the Baptizing of Infants*; & *Augustine* tells us, *The Baptism of Infants had been universally practised in the Church ever since the Apostles.* And we thought that *these* had been as credible Reports about the *First Century*, as we could have when we had not many Writings of those that lived *in* it; except we could prove, which *Keith* would *like*, that the Mystical *Dionysius* was of that Century. But *Keith*, who makes a mighty Lerry with Quotations from the Ancients, resuming of this point, makes that Foolish Return, That *Origen*, *Cyprian*, and *Augustin*, be not Scripture; pray *who* said, they were? and he falsely insinuates as if we practised *Infant Baptism* upon their Authority; upon which he adds, 'Ye 'can give no Evidence in Church-History, that 'Infant Baptism, was practised until *Cyprian*'s 'Time, past two hundred years from Christ's 'Resurrection. An Assertion to which there needs no Rejoinder, but what *Calvin* made upon them that uttered the like, *In eo Fœdissime Mentiuntur; siquidem nullus est Scriptor tam Vetustus, qui non ejus Originem ad Apostolorum Sæculum pro certo referat.* You see, No less a man than *Calvin*, has call'd *Keith*, *A most filthy Lyar*, for so speaking; and from *Calvin* let him take it. The poor man doubtless thought, that our *young Libraries* in *America*, had not yet got any of the *Fathers* in them; but he is mistaken. We can tell him, that *Origen* flourished a little before *Cyprian*; and he

he says in his fourteenth Sermon on *Luke*, *Little Ones* [Parvuli] *are Baptised for the Remission of Sins*; with much more to that purpose. And in his 18th. Sermon on *Leviticus*, he says, *Secundum Ecclesiæ observantiam, etiam parvulis Baptismum dari*; it had been a custome and usage in the Church of God. Nor is it any other than a *Cavil*, to object, That these and more such passages were the *Interpolations* of *Ruffinus* afterwards. But because *Keith* may tell us, That *Origen* dy'd not very long before *Cyprian*, and he is not such a *Computer of Times*, but that you may allow him a handful of *Minutes* to prevent or excuse the mistakes of his Chronology; I shall ask him, what Age *Tertullian* lived in? Whether he lived not in the Century before *Cyprian*? Well, Did not this very *Tertullian*, Acknowledge that the People of God then *made Haste* for the *Baptism* of their Children, while their *Innocens Etas*, their *Innocent Age* was yet upon them? But perhaps the *Tertullian* whom *Cyprian* would call *his Master*, will be no *Master* to our *Keith*.

I shall therefore again ask him, whether *Irenæus* did not live before *Cyprian*, and even before *Tertullian* too; and whether *Jerom* do not reckon him *A man of the Apostolical times!* Now that man is utterly a stranger to the Language of the Ancients, who do's not suppose *Infant-Baptism* intended by him, when he saies *Infantes Renascuntur*. I cannot for my Life, *Divine*,

[although

[although *Keith* have call'd me A *Conjurer*] what *Keith* can say to these things; except he should think to put his Reader off with that flamm, that *Tertullian* & *Irenæus*, are no *Church-History*. But if here be not enough, what will he say to *Hyginus*, who was Martyred, *Anno Dom.* 144. Of whom, *Church-History* mentions, the Orders which he had about those, *Qui Infantes tenent dum Baptizantur*; who held up the Infants to be *Baptized*? Or, if t'was *Justin Martyr* that wrote that Ancient piece, *Quest. & Resp. ad Orthodox.* You there have an Author living at the fartheſt in the very next age to that of Apoſtles, affirming, *That Baptized Infants obtain the good things that come by Baptism.* Or, if that Piece were ſpurious, yet in the *Dial. cum Tryph*: we have that *Justin Martyr* who lived, as is judged,, even in the Days of the Apoſtle *John* himſelf, ſaying, 'That all alike might then Receive Bap-'tiſm, which is the Spiritual Circumciſion. It is impoſſible for *Keith* now to come off, unleſs he will tell us, that though we do find *Infant Baptiſm* aſſerted by the *Church Hiſtory*, to be attended within leſs than *Two*, yea leſs than *One* Hundred years after the Reſurrection of our Lord, yet, *He did not mean* outward years, *When he affirmed the contrary; he ſpoke of* inward years, *which may differ as much from ours, as the* Lunar *do from* Solar *ones.* I take the more notice of this matter, becauſe I do *Divine* that *Keith* may write a

Book

Book, to prove, *That the Ancients were all Quakers.* For I find *Keith* ever now and then showing this Mark of *Hypocrisy*; That he commends the *Dead Saints*, but condemns the *Living Ones.* Just like *Penn*; who in the Name of the *Quakers*, professes an high esteem for the *English Martyrs*; and yet of those Ministers who now agree perfectly with them, in all the principles and practices of Christianity, he says, *They are the Pest of the World, the old Incendiaries to mischief, and the best to be spar'd of Mankind.* So, I don't know, but *Keith* may try to hook into his party all the Departed Saints of our *Creed*; not only the *Reformers*, but even the *Fathers* too, whom he seems inclinable to the Applauding of. But if ever he *do*, pray see what a Trusty Recorder and Reporter of *Antiquity* you'l be troubled with! He will impose upon you, with *bold* but *false* Representations of all Antiquity; and his word is not to be taken for any thing he says. This is *Keith*; and now say, whether *This* be not one, from whom all that have any Love to their own Souls, are to *Turn away.* He is all over *Leprous*, and particularly has *The Plague in his Head*: it is but an wholsome Caution for you, to avoid a person so Infectious.

Having now done with *George Keith*, it remains that I set before you, a little part of that *Spiritual Armour*, which may defend you against the Assaults of *Quakerism.* As for

the most of that *Sophistry*, which *Keith* has to pester you, 'tis detected and refuted in an Answer to *him*, lately Published by the Ministers of *Boston*; and I Exhort you to furnish your selves with such an *Antidote* against him. He has indeed printed a Book to Revile *that* of ours, as if it were a meer Bundle of *Weeds*; but I believe, if all the *Rattle-snakes* in this Country [and it happens, that at the very minute of my Writing *this*, casting my Eye upon a certain Pamphlet, which decoyes people to dwell at *Pensylvania*, the first word I read in my Author is, *There be Rattle-snakes at* Pensylvania *too*; *which* he says, *make a Noise like a Childs Rattle!*] I say, if they all had the voting of it, they would cry out upon *Snake-weed*, as a *Weed* which did abundance of hurt in the world. But if any *Quakers* do *personally* set upon you, my humble advice to you is, That you have no Regard unto the *Deceitful Generals* wherein they will *make a noise like a Childs Rattle*, and cry up *Theirs* as the only *True* Religion; but compel them to come unto a *Point*. Ask them, *Whether your own Religion be False?* If they will say, *'t is not*, then bid them be quiet; *What would they have?* If they say *'tis*; make 'm to pitch upon a, *particular Instance*; keep 'em to *That*, and let them not confound you with Tedious and Rambling Digressions from, *The Thing in hand.* Accept no proof but *Scripture*, or what is just consequence from *Scripture*; Tell them, *If they*

speak

speak not according to that Word, there is no Light in them. Lay down your own *Principles*, in plain, brief, close Terms, and ask them, *Which of these they Deny?* What they *Deny*, be you ready to *Defend*; thus, *Resist them and they'l flee from you.*

I. Assert, *That the Bible is the Word of God.*

Tell them, That by [*the Bible*] you don't mean the *Paper*, or the *Letter*, but the Heavenly *Matter* contained in it. If they make that Irreverent Irrational Cavil, *That there are the words of Sinners, yea, and of Devils in the Bible*; ask them, Who made the *History* which relates those *words*? Whether that *History* were not written by *Inspiration of God*? If they Cavil, *That Christ is the Word of God*; own it, and give the *cause* why He is called so; namely, because He is the *chief Subject* which the *Word* insisteth on; and because He does, as a *Word*, signifie and manifest the glorious Attributes of God; yea, because, as a *Word*, is the Offspring of the *Mind*, so our Lord Redeemer is by an Eternal Generation the *Son* of God. But then turn them, to *Jer.* 23. 30. *I am against the Prophets that steal my Word, every one from his Neighbour.* Ask them, whether *Christ* can be *Stolen*? Turn them, to *Eph.* 6. 17. *The sword of the Spirit, which is the Word of God.* Ask them, whether *Christ* be an Instrument for the Spirit or no? Enquire of them, Whether the

Devil himself did not own the Bible to be the Word of God, when our Lord made him to *Fly*, by fetching three Texts out of *Deuteronomy* to him? Let them see, That you'l try that Method upon *Them*; and do *you* see, whether they will be worse than *He*.

II. Assert, *That we have no Warrant in our Dayes, to look for such Inspirations as were given to the Prophets and Apostles of our Lord, before the Canon of the Scripture was compleated.*

Acknowledge, That the Saints in our Days have their special *Illuminations* from the Holy Spirit of God; and that the Spirit by those *Illuminations* does help us to understand the Things Revealed in the Scriptures, which otherwise cannot be savingly understood; and does further help us to apply the Scriptures unto our own Instruction, Direction, Consolation. Yea, acknowledge, that the Holy Spirit of God is the Author of all the *Good Works*, whereof there are many, (and let them be what they will) in the Hearts of his People. But then tell them, These things, do not amount unto such *Inspirations* as qualify'd the Writers of the Scriptures for *their work*. In those *Inspirations* the *Bodily Perceptions*, did not use to carry the Objects unto the *Rational Faculties*, and conclusions were not usually formed in such a way; the Soul was more *passive* in them; it was not by the Improvements of a *sanctify'd Under-*

standing,

standing, but it was by the Illapses of *rapturous Extasies*, that these Inspirations were convey'd into the Subjects of them. The *Inspirations* were not *common* to all Believers, nor were they *Habitual* in those few which had them; nor were they *Augmented* by the Industry and Experience of the Godly. Ask them whether *Paul* do not evidently make a Difference between the *Illuminations* of *all* good men, and the *Inspirations* of *some*, in 1 *Cor.* 7. 40. *After my judgment, and I think also that I have the Spirit of God.* He gives his *Advice*, as a Saint that had the Spirit of God Enlightning of him as he does other Saints; whereas, if that *Advice* had been immediately Inspired into him, he did not well to make his own *Judgment* bear a part with the Infallible Authority of God. See likewise 1 *Cor.* 12. 39. *Are all Prophets?* Challenge the *Quakers* to do any of those *Miracles*, or to speak any of those *Languages*, which many of them that were of old *Inspired*, could. *You* need not go to prove, That such *Inspirations* are so ceas'd, as that they are not ordinarily to be look'd for. Let *them*, if they can, prove that they be *Not Ceas'd*. Yet that you may fully silence them, Turn them to 2 *Pet.* 1. 19. *We have a more sure word of Prophesy, whereunto ye do well to take heed, as unto a Light shining in a dark place, until the Day dawn, & the Day-star arise in your Hearts.* Look on the Context. Ask them, whether the *Prophesy of Scripture* be not the

more

more sure word, which is there said to be, *More sure*, than a voice from Heaven, or any Immediate Revelation in our Days? Ask whether, those that *Peter* then wrote unto, had not *Christ* in them, as much as any *Quakers* now? Or whether it be not said of them in the Beginning of the Epistle, That they had *obtained like precious Faith* with the Apostles? and whether these were not now to preferr the *Scriptures* before a *voice from Heaven* it self? Tell them, that the word [*until*] does not always intimate, that afterwards the thing must be [*No more*] See *Mat.* 5. 18. But we must *Give Heed*, unto the Scripture, [*That so*] the *Day-star* of Gospel Administrations may *arise in our Hearts*; and continue thus to do [*until*] our Lord Christ Himself do come unto the Judgment of the World.

III. Assert, *That the Will of God Expressed in the Scripture, is a perfect Rule for the Belief, and Practice, of every Christian.*

Turn them to 2. Tim. 3. 16. 17. "" All "" Scripture is given by Inspiration of God, "" and is profitable. That The man of God "" may be perfect, throughly furnished unto "" all good works. Ask them, whether any but a *Perfect Rule* can do this! Or, whether there be any *Good Work* which we are not by the Scripture both Directed and Obliged unto?

to? If they pretend, that they have the *Spirit* as a *Rule* to them; tell them, that the *Spirit* speaks in and by the *Scripture*. Tell them also, That you'l *Try*, that *Pretence*.

Turn them to 1. Joh. 4. 1. "*Beloved*, "Believe not every Spirit, but try the Spi- "rits whether they are of God. Ask them, what *Rule* we shall have to *Try*, the pretences which men make to the *Spirit*, if the *Scripture* which the *Spirit* has given us be not the *Rule*? And ask them, whether *That* which is to *Try the Spirits*, is not the Supreme *Judge of all Controversies in Religion*.

IV. Assert, *That every man is not Enlightned with a Saving Light.*

Affirm to them, that the *Light* which is in every man do's not *Effectually* make all men to apprehend all Truths necessary to Salvation. Turn them to Deut. 29. 4. *The Lord hath not given you eyes to see to this Day.*. Ask them whether any can *have*, what God never *gave*! or what *saving Light* is in them that can't *see*? Turn them to *Mat.* 6. 23. *If the Light that is in thee, be Darkness, how great is that Darkness*? Ask them whether *Darkness* be a *Saving Light*? If the *Light* in all men, be able to *save* them, ask them, *Why they make further Inspirations to be necessary!*

Affirm to them, That the *Light* which is in every man, does not so much as *Objectively* Re-

veal,

veal, all that we must know, if we would be Saved. Ask them, whether the *Light* which is in our Tawny Pagans, ever did Reveal unto them, *That Great Mystery of Godliness, God manifest in the Flesh*? Do the Pagans know the Gospel by this *Light*? Or, has not *Paul* said in 2 *Cor.* 4: 3. *If our Gospel be hid, it is hid unto them that are lost*?

Ask them, what need there was for the Scripture to be written, if all men had *Light* enough to discover all Saving Mysteries unto them! press them with the Question, in Rom. 3. 1. *What advantage has the Jew?*

In short, If the Heathen had always *Light* enough to save them, ask them, what Our Lord meant, when he said, in Joh. 4. 22. *Salvation is of the Jews*! [Who then were the only people, with or from whom the *Scriptures* were to be had.]

V. Assert, *That the Light* (or power) *in every man, which condemns him after he hath done amiss, is not, THE CHRIST OF GOD.*

Grant them, that we have a Light which is a Ray *from the Sun of Righteousness*, as being the work and gift of our Lord, who was the Creator of Man, and has put a *Conscience* into him. It is this *Conscience*, which is, *The Candle of the Lord*. Yet let them know, That you can distinguish between *Causes* and *Effects*. You can distinguish between a *Light* given by Christ,

Christ, and *Christ* Himself, who gives the Light. Grant them also, That all the Saints have a most Intimate and wonderful Union with *Christ*, so that the *Spirit* of Christ, or *Christ* by his Spirit, is *in them the Hope of Glory.* But then let them know, That Christ our *Light*, is not thus in all men; 'tis a priviledge peculiar to the Saints, who are the *Mystical Body of Christ.* Maintain against them, That the *Light* in all men which Rebukes them when they do amiss, is not, *The Man Christ Jesus.* Ask them, whether the *Light within* were born of the Virgin *Mary?* And whether 'twas the *Light within* which Encountred all the Things mentioned in the Gospel? Dispute after this manner with them; *The Christ of God condemns men for all sin.* But the *Light* in many a man does not so. Ask them, whether many a man does not sin, when yet he *acts according to his Light*? Enquire of them, how we shall know *Light within*, from *Thought within.* Quote them *Joh.* 16. 2. *The time cometh, that whosoever killeth you, will think that he does God Service.* Ask them, whether their *Light* reproved them, when they *Thought they did God Service* in what they were about? Quote them, *Acts* 26. 9. *I verily Thought with my self that I ought to do many things contrary to the Name of Jesus of Nazareth.* Ask them, whether that *Light* which Approved, a man when he *did many things against Jesus*, could be *Christ* or no? Did *Thought within*, bear witness against these Dam

nable Sins? If yet they are obstinate, ask them, whether their Magistrates ever had a *Light* which directed them to punish a filthy Woman for Exposing her self stark naked before their *own Eyes* in a publick Assembly, to prove her Attainment of that *Innocency* which is *without shame*? Ask them, if they know of no such thing that has lately happened? Or, whether when the *Light* has not hindred several such *Light Hussies*, from those unnatural Pranks, in the *Light* among us, their *Light* ever taught 'em to bear due Testimonies against them? Once more, They say, *All men have this Light within.* Pray then, turn them to, *Eph.* 2. 12. *At that Time, ye were without Christ.* If they go to perplex you with *Joh.* 1. 9. *That was the True Light, which Lighteth every man, that cometh into the World.* Answer them; You own that our Blessed Mediator, doth both *Instruct*, and *Comfort*, the Souls of poor Sinners; Tell them, *He* is the *True Light*, in opposition to the Ancient Figures and Shadows, which were but so many *Dark Lines* of him. Tell them, That even the *Light of Reason* is a *Light*, which the Son of God has blessed all Mankind withal. It is rather as a *Creator* than as a *Redeemer*, that all men Recieve *Light* from Our Lord; and the Context there, do's Marvelously Suit this Exposition; let the *Quakers* prove a better if they can. But if it must be understood of *Enlightning with Gospel-discoveries*, tell them yett, it implies not that every individual man,

man, is therewith *Enlightned*; it means, That *all who are Enlightned have their Light from him.* Show them Col. 1. 28. *We Preach, warning every man, and Teaching every man.* Ask them, whether the Apostles ever did so to every *Individual Man.* Show them Psal. 145. 14. *The Lord upholdeth all that fall.* Ask them, whether it implies any other, but that all who are *upheld* are upheld by God alone. And finally Confess to them, That by [*every man*] may be meant *Jews* and *Gentiles*, without such Limitations as were before the Incarnation of our Lord. Put them upon proving this Exposition to be false.

VI. Assert, *That God has foreordained, whatever comes to pass.*

Turn them to Eph. 1. 11. *Who worketh all things after the counsel of His own Will.* Ask them, whether any Creature can *work* without God? or, whether the *Counsel* of God, be not from Eternity? Turn them to Acts 4. 27, 28. *Against thy Holy Child Jesus----they were gathered together, for to do whatever---thy Counsel determined before to be done?* Ask them, whether there could be worse things done, than what were against *the Holy Child Jesus?* and whether even such things as those were not *fore-determined by the Counsel of God?* Make 'em look into Acts 2. 23. *Him being delivered by the Determinate Counsel and Fore-know-*

ledge of God, ye have taken, and by wicked Hands have Crucify'd. Let them tell you, whether the Treason of *Judas* was not one of the Things in the *Delivering* of our Lord Jesus into the Hands of them that Crucify'd Him! and whether even This also were not by *the Determinate Counsel and Fore-knowledge of the Almighty*? And do *you* tell them, That you do not conceive the *Liberty* of the Creature to be taken away by the *Decree*, no, nor by the *Influx* neither, of the first cause upon all second causes: but that there may be *Necessity*, where there is no *Coaction* or *Compulsion*; and that we may act most *Voluntarily* when we act most *Necessarily*. If they taunt at you, That you render *God the Author of Sin*; tell them, *No*; tell them that God may be the Author of an *Action* done by Man, when Man only is the Author of the *Evil* in that Action; tell them, That God may *Purpose* to withold, & He *may* withold, from men the *Grace* which He never ow'd them; and no Blame ly upon God, for the *Sin* which will follow thereupon, and administer innumerable occasions for His Glory. Ask them, whether God *Foreknow* all that comes to pass? or see *Act.* 15. 18. Well, if God have not also *Decreed* it, then God knows many things but *conditionally*; and His Knowledge is but fallible and uncertain; and then there are some things whereof God is not the *Determiner*; but the *Free-will* of man will make the *Counsel*, and so the very *Essence* of God

God Himself to depend upon it. Away with such *Blasphemies* !

VII. Assert, *That there is an Eternal Reprobation, as well as Election; and that this Reprobation is Absolute as well as Eternal.*

Since there are persons *Converted*, you prove that these were first *Elected*, when you Demonstrate that nothing ever comes to pass, without the *Counsel* of God. Bid 'em read Act. 13. 48. and then say, whether, there are not some *Ordained unto Eternal Life*. Ask them whether they never heard from 2. Tim. 2. 19. *The Foundation of God stands sure, having this Seal, the Lord knows who are his.* And bid them confess whether *Election* be not that Foundation? See, 2. Thes. 2. 13. And Rom. 8. 30.

If there were an *Eternal Election* of some, ask them whether it be not pure Non-sense to say, that some were *Chosen*, and others were not *Left Unchosen*? And what else is *Reprobation*, but a leaving of some *Unchosen*, or a refusing and rejecting of some from the unchangeable purposes of mercy by Jesus Christ? Ask them, whether God ha's Eternally *Chosen all* to Salvation? If so, why ha's He not *Call'd All*, Justify'd 'em, and Glorify'd 'em? Ask them, whether they are not contradicted by Our Lord in Joh. 6. 37. *All that the Father giveth me, shall come to me.* It is clear then, that God has

ha's not *Chosen al.* Ask them whether *the Rest* are not *passed by*? Do's not the Apostle say, in Rom. 11. 7. *The Rest were blinded*? see, Rev. 17. 8. Force them to read, Jude. 4. *There are certain men, who were before of old Ordained unto this Condemnation.* When and How *Ordained?* Show 'em, That *our Sin* is the only cause of *Damnation.* Do not say, *That God made men to Damn them.* Yet bid 'em consider that in *Rom.* 9. 17. But show 'em, That the cause of *Reprobation* is *Gods Will.* If *Sin* were the cause of *that*, ask, why are not all men *Reprobates*? for all men might come under the consideration of *Sinners* before the Lord. God will *Damn* particular persons for *their sins*; hence He did Eternally *Decree* to Damn those persons for *their* Sins. But what was the cause of the *Decree?* Fetch your Account of it from Mat. 11. 26. *Even so, Father, for so it seemed Good in thy sight.* If they now begin to Blaspheme, That then God is *partial* or *cruel*; say to them, with the Apostle in this case, in Rom. 9 20. *Nay but, O man, who art thou that Replieſt against God?* Yet make it appear, That none are to be hence discouraged from the *use of means.* Ask them, whether when a Battel is to be fought, God has not certainly *Decreed*, who shall *fall* in that Battel; and whether any Souldier should therefore forbear doing his utmost for *his own* Preservation.

VIII.

VIII. Assert, *That there is one God in Three Persons, the Father, the Son, and the Spirit.*

They will own, *There is but one God.* Ask them now, whether we don't read in Mat. 28. 19. Of, *The Father*, and, *The Son*, and, *The Holy Spirit*? Show 'em, That the *Father* is *God*; because 'tis said, Joh. 17. 3. *Thee, the only true God.* Show 'em, That the *Son* is *God*; because 'tis said, in Rom. 9. 5. *Christ who is over all God Blessed for ever.* Show 'em, That the *Spirit* is God; because tis said, in Act. 5. 3. 4. *Why hath Satan filled thine Heart to Ly unto the Holy Ghost? Thou hast not Lyed unto men, but unto God.* Bid them Read, 2. Cor. 13. 13. Tell them, that yet the *Father* is not the *Son*; and the *Son* is not the *Spirit*; because it cannot be said, That the *Son* begat the *Father*, or that the *Spirit*, sends the *Son*. And force them to own, That the *Father* and the *Son* and the *Spirit*, are PERSONS, because they are *Intelligent Subsistences.* Point 'em to, Joh. 15. 26. *I will send unto you, from the Father the Spirit of Truth.* Say to them as *Athanasius* did unto them which doubted the *Trinity*; *Go to Jordan and thou shalt see it.* Make 'em to Read, what was done at *Jordan*, in Math. 3. 16. 17. and out of that convince 'em. Tho you cannot fully Fathom the Mystery of the *Trinity*, yet be not *Shaken* by such a Rope of *Sand* as Mr. *Penn* would hamper our Doctrine with, when he saies, *If each Person be God, and God subsists in three Persons, then in each Person, there are three Persons or Gods,*

and so from three they would encrease to nine, and so in Infinitum. You dont want any help of mine, to show you the Folly and poorness of such a piece of *Sophistry*. If they Boggle at the word *Person*, tell 'em what, *A Person* in the Godhead signifies. It means not, *A Distinct Substance*, but *A Distinct Subsistence*; it is, *The Divine Essense subsisting in a Relative property.* Cause them also to Read Heb. 1. 3. *His Son.....the Express Image of his Person.....* There you see the *Father* is a *Person*. Cause them again to Read, 2. Cor. 2. 10. *I forgave it in the Person of Christ.* There you see the *Son* is a *Person*, to be represented. *Pilate* call'd him, in Math. 27. 24 *This Just Person*; a *Quaker* is worse than a *Pilate*, if he will not own as much. And then for the *Spirit*,---He that can descend from Heaven in a Bodily shape is a Person: but we find *Luk.* 3. 22. *The Holy Ghost descended in a Bodily shape.*

IX. Assert, *That the Death of the Lord Jesus Christ, was not intended by God, for the Salvation of all Mankind.*

Allow, That the price paid by our Lord in His *Death*, was indeed *sufficient* for all Mankind; and that the Benefit of it is tendered and profered unto *all* indefinitely, *If they will believe*: yea, that His *Death* is the thing that has procured this *Tender* and *Profer* for the World. But, yet it was not the secret

Intent

Intent, either of God or Christ, that His Blood should purchase Life Eternal for *all* the Children of Men. Ask of them, whether our Lord by His Death has not bought *Faith* for them that have it, even the *Faith* which qualifies them for Benefit by his Death? Is there any Believer, that can dare to say concerning his *Faith*, *The Blood of Christ never bought it for me*? Well then, If the Blood of Christ as purchasing *Salvation*, were intended for all Mankind, was not the Blood of Christ as purchasing the *Condition* of Salvation so intended? But, how comes it then, that all Mankind have not that *Faith* which is the Condition of Salvation? They will say, 'tis meerly because the Sinner says, *I won't*; but what will they say, when they must own, that our Lords Death is to purchase the Sinners being overcome to say, *I will*? Ask them further, What the *vertue* and *success* of our Lords Death depends upon? Is it wholly left unto the *Free-will* of Man? *Man* will then be the principal in his own Salvation. Yea, this I say; if the *Number* of persons Interested in our Lords Death, be not fixed and settled, it were possible, That no man at all should ever be the better for it! *Horrible to be spoken*! And *Simon Peter* were no more beholden to the Merit of our Lord, than *Simon Magus* was. Ask them, whether they can be so *Absurd* (though they have as large a *Gift* at *Absurdity* as any people in the world) as to think, That God

in sending his Blessed Son to Dy, had as full a Purpose, that His Death should be *Effectual* to *Save*, those who from all *Eternity* He *foreknew* never should be saved, as for those whom he certainly *foreknew* the Salvation of? or, whether God *foreknows* not who shall, and who shall not be saved? Finally, Turn them to *Joh.* 17. 9. *I pray not for the world.* And ask them, whether our Lord Jesus intended His *Death*, for them, whom He would not bestow a *Prayer* upon. The *Quakers* perhaps may tell you, That Christ Dyes IN all men, and so must needs Dy FOR them all; but you are then drawn to another *point*. Only before you leave *this*, Tell them they have done very well to acknowledge themselves, *The proper Crucifiers of the Lord Jesus Christ.*

There is one Mr. H. *Glover*, who has Printed a Pamphlet, wherein he Reviles *me*, as being *more than a Semi-Quaker*, because in a Book Entituled, *A Companion for Communicants*, I go to prove, *That the Lords Supper is not* [ex Instituto,] *a Converting Ordinance.* The Foundation of that Gentlemans Discourse, is, *That Christ has dy'd for all men; and the Sacraments are nothing but Seals to the Truth of that Assertion.* I desire him now to accept the Assertion and Argument of this paragraph, as my Answer to him. As to my being, *more than a Semi-Quaker*, 'tis the mistake of a Gentleman, that has more *than a Sesqui-Arminian* in him; and I shall only tell him, That when

I apply my ſelf to the *Quakers* for a Communion with them, I will make uſe of *His Teſtimonial*, without which, I know they will not now Receive me.

X. Aſſert, *That our Juſtification, is by the Righteouſneſs, or Obedience of the Lord Jeſus Chriſt, Imputed nnto us.*

To be *Juſtify'd*, is to be *Abſolved* from the Curſe due for Sin, and *Entitled* therewithal to Life Eternal. If they ask you, *Who* Juſtifies you? Anſwer, 'Tis *God* that paſſes the merciful Sentence; as we read in *Rom.* 8. 33. *It is God that Juſtifies.* If they ask you, *For what* you are Juſtify'd? Anſwer, For the *Obedience* which our Lord Jeſus rendred unto God, as a *Surety* and *Ranſome* for us: as we read in *Rom.* 5. 18. *By the Righteouſneſs of One, the Free Gift came upon all men to Juſtification and Life.* If they ask you, *By what* you actually come within the reach of this *Imputation?* Anſwer, 'tis by that *Faith*, which *receives* the gracious profer of the Lord Jeſus Chriſt, and *relies* upon it: as we read in *Rom.* 10. 10. *With the Heart man believeth unto Righteouſneſs.* If they ask, *In what* you may Evidence the Truth of your Faith, ſo as to demonſtrate its being *Faith unfeigned*? Anſwer, 'Tis by the *Works* of a Godly Converſation, which *Faith* has derived ſtrength from the Lord Jeſus, for the performance of; as it is written, in *Jam.* 2. 24.

You see then, how that by works a man is Justify'd, and not by Faith only. Let them not baffle you, about this Fundamental Article. We cannot be *legally just* before God, until we are Owners of a *Righteousness* that fully satisfies the Demands of his Holy *Law*. Even *Burroughs* the great Oracle of the *Quakers* tells us, *God accepts not any, where there is any Failing*; *or, who do not fulfil the Law, and answer every demand of Justice.* Ask them, whether it be not said in *Rom.* 4. 6. *God Imputeth Righteousness without Works*? and let them (if they can!) *soberly* tell you, what they think of it. If they say, The *works of Faith* are our Righteousness, ask them, whether they be the Works wrought *before* we are perfect? or *after*? if the *Works before*, then God will pronounce us *Legally Righteous*, while we are yet *Legally Unrighteous*; for our works have not fully answered His *Law*. If the *Works after*, then woe to us all; for we shall not come thereto until we Dy. Cite unto them, Gal. 3. 13. *Christ hath Redeemed us, from the Curse of the Law, being made a Curse for us.* And ask them, whether our being set free from the *Curse of the Law*, is not in our being *Justify'd*? Cite them before those Texts, in Rom. 5. 9. *Being now justify'd by his Blood, we shall be saved from Wrath thro him*; and in *Rom.* 3. 4. *Being Justify'd freely by his Grace, through the Redemption that is in Christ*; and in Eph. 12.6. *We have Redemption through His Blood,*

the

the Forgiveness of our Sins. And make them fall before the force of 2 *Cor.* 5. 19, 21. and *Mat.* 26. 28. and *Rom.* 5. 10. and *Phil.* 3. 9. with many more. After all, if they answer you, as *Edward Burroughs* does one that enquired, whether there be any other Righteousness by which the Saints are Justify'd, than what Christ works only in them; *Thou Beast* (says he) *to whom the Plagues of God are due, and upon whom the Wrath of God must be Accomplished, who wouldest have another Righteousness, than that which Christ works in the Saints*; Don't return such foaming Language to them again; but only say, That you despair of escaping the *Plagues* and *Wrath* of God, without *another Righteousness.* If they are so extravagant, as to speak what *William Pen* writes, *It is a great Abomination to say, God should condemn and punish his Innocent Son, that he having Satisfy'd for our sins, we might be justify'd by the Imputation of his perfect Righteousness*; Only Reply, That it is a *great Abomination* unto you to hear such *Abominable Blasphemies!*

XI. Assert, *That a Sinless perfection in this World, is not attainable:*

It is true, Godly men are such as, *Do no iniquity*, and they, *Do not Commit Sin.* But let 'em understand, that this refers only to a *Choice of Sin*, and a *Course of Iniquity.* Let them know,

know, you don,t plead that *Wickedness may live,* but you plead that *Repentance* mayn't dy while *we* live. Tell 'em, that they do but enflame the most Cursed and Hellish *Pride,* while they Nourish a vain opinion of *Perfection* here. Let them know that such as the Scripture sometimes calls the *Perfect,* are the *Sincere,* and not the *Sinless* ones. Show them in, phil. 3. 11. *Not as tho I were already perfect.* Ask them, whether *Paul,* who was then an old Believer, and an old Apostle too, were not as perfect, as any *Quaker,* yea, or any *Christian,* in our Days! & Point them, to ver. 15. *Let us, as many as be Perfect, be thus minded.* Ask them, whether *well-grown* Saints are not there called *Perfect* Ones; and yet, whether the most *Perfect* must yet be thus *Minded,* as you Read before, *Not as tho I were already Perfect.* Ask them, whether Holy *David* did not Cry out, Psal. 143. 2. *Enter not into Judgement with thy Servant, for in thy sight shall no Flesh Living be Justify,d.* Quote 'em Eccl. 7. 20. *There is not a Just man upon Earth, that doth good and sinneth not.* And Jam. 3. 2. *In many things we offend all.* And accept not of *Quibbles* for *Answers* to such a plain Conviction. If they will yet make a *Pother,* Let loose *Paul* again upon them. Let 'em hear the complaint of *Paul,* in Rom. 7. 19. *The Good that I would, I do not, but the Evil which I would not, that I do.* Put 'em to it, whether the *Best* of them, do not always make the same complaint; if they

they do not, then do you pass that Censure upon them, *The Best of them is a Briar.* The very *Best* of them are *Stark Naught.* Let 'em also hear a *Better* man than the *Best* of them, Exclaming, in Rom. 7. 24. *O wretched man, that I am, who shall deliver me from this Body of Death!* Ask them whether we shall not have *a Body of Death* in us, till, *The Death of our Body?* If any of them do pretend a full deliverance, from the *Wretchedness* of that *Body*, say to them, That they are most *Wretched Bodies* themselves, and under the *Deadly* power of that *Body* still. Enquire of them whether *Idle Words*, Be not *Sins*: and Convince them that they have been Guilty of several *such* in that little while that they have been talking with you. If after all, they will say, They or any of their Friends, *Have no Sin in them*, knock 'em with that Scripture, in 1. Joh. 1. 8. *If we say we have no Sin, we deceive ourselves, and the Truth is not in us.* Tell them, That if they will *Deceive themselves*, yet they shall not Deceive you; and so have done with them.

XII. Assert, *That a Saint of God can not finally or totally fall away from the Grace of God.*

Let them *Read* (if they can do it) 1 John 3. 9. *Whosoever is born of God, His Seed remaineth in him.* Ask them, whether the *Seed* of God, be not the *Grace* of God, Received

in

in Regeneration? If this can be utterly *lost*, ask them, How it *Remaineth*? Ask them, whether those that are *Converted*, are not also *Justify'd*? Let them know, That you think, *They are*; because *Paul* thought so, in *Rom.* 8. 30. *whom he called, them He also justified.* But then let them tell you, whether they that are *once* pardoned, are not ever so? or, turn them to Jer. 31. 34. *I will forgive their Iniquity, and remember their sin no more.* But, if once men fall into an *Unconverted*, they must then fall into an *Unjustify'd* State again. If you have leisure for it, make them feel the force of such Texts, as that, in John 10. 28. *Neither shall any pluck them out of my Hand.* Ask them, whether they that are *pluck'd out of a state of Grace*, are not *pluck'd out of our Lords Hand?* And that in 1 Joh. 2. 19. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.* Ask them, whether it be not now past all doubt that none who really are among the Renewed, and Gracious People of God, can wholly *go out* from that Number? Recommend unto their Consideration, the precious, Heart-melting, Mediatory Prayer of our Lord Jesus, in Joh. 17. 16, 20, 24. *I pray that, thou shouldest keep them from the Evil; I pray for them that shall believe on me; Father I will that they also, whom thou hast given me, be with me, where I am, that they may behold my Glory.* Ask them, whether

all *Saints* were not concerned in this Prayer; and whether this Prayer will not preserve them and their Grace from being *Lost* for ever? See *Luk.* 22. 32. Finally, Ask them, from 1 *Pet.* 1. 5. Whether the *Saints* are not, *Kept by the mighty power of God, thro Faith unto Salvation?* If they object, That *Peter* or *David* fell so as to become utterly *Unsanctify'd*; never grant them *That*. Affirm, That the sudden prevalency of the Flesh in *David*, or *Peter*, did not so Bias their Hearts, as that hereupon they Habitually preferred the Creature above God; nor did they become Habitual Unbelievers. As for *David*, he still went on in the ordinary course of *Religion*, and if he had been, with *Deliberation* put upon it, he would still have chosen God before the world. As for *Peter*, we are sure, *His Faith failed not*, in the swoon of his *perfidy*. If they bring Instances of *Apostacy*, tell them they bring but so many Instances of *Hypocrisy*. And if at last, they *Bark*, That the Doctrine of *Perseverance* is an Enemy to *Holiness*, give 'em to see, That men are for that, under never the less *Obligation*, but under the more *Encouragement*, to *work out their own Salvation*. Show 'em that passage in Act. 27. 24, 31. *Lo, God has given thee all them that Sail with thee; Paul said to the Centurion, and to the Souldiers, except these abide in the Ship, ye cannot be saved.* Own also to them, That tho a *Saint* may fall into very scandalous *Evils*, yet those Evils will

Eclipse his *Evidences*; nor can a man have the credit or comfort of a *Saint* until such *Evils* be Repented of.. In fine, if they produce from Heb. 6. 4, 5, 6. *High Attainments* that may be *fallen* from; then from *verse* 9. prove, That these *High Attainments* are none of the *Better Things*, which *Accompany Salvation.*

XIII. Assert, *That Baptism with Water, is an Ordinance of our Lord Jesus Christ.*

When once the *Quakers* have *Bitten* any, they are presently taken with an *Hydrophobie*, so that they are marvellously afraid of the *Water* which our Lord would have us to be *Baptised* with. But ask them, What *Baptism*, our Lord meant, when He gave that Order, in Mat. 28. 19. *Go teach all Nations, Baptising them? His Order* is for *our Duty*; 'tis not *our Duty* to Baptise men spiritually, although it be *our Desire*; only God can give the Spirit; and it is not *our Sin* if our Hearers remain Unconverted still. Is it not an *External Teaching* which our Lord has given us His Order for? And why not an *External Baptism* too? Ask them, whether *Paul* would have thanked God, in 1 *Cor.* 1. 14. that he *Baptised so few*, if Spiritual Baptism had been his work. Ask them, whether all that the Apostles *Baptised*, were certainly and inwardly Sanctify'd? Remember them, that *Simon Magus* was one

of

of them; and is *he* a *Saint* among the *Quakers*? If *Spiritual Baptism* is all that we are to look after, then every Believer is already *Baptised*. And if so, what is the *further Baptism* which Believers are to be made partakers of? Consult *Mark* 26. 16. *Act.* 30. 48. *Act.* 18 8. Ask them, whether the Apostles did not *Baptise* with *Water*. Prove that they *did*, from Act. 8. 38. *They both went down into the water, and he baptised him*; and from Act. 10. 47. *Can any man forbid water, that these should not be Baptised.* And is not their *practice* a sufficient Intimation of our Lords *Precept*, for *Water-baptism*? See what they can say to this? Indeed some of the *Quakers* have answered unto it, *The Apostles knew not the mind of Christ.* But if any of *your* Assailants be so abominably Insolent, then tell them, That you'l prefer the Judgment of *One Apostle*, before the Arrogant Opinion of ten thousand *Quakers*; and so have done with them. Do not, like the *Witches*, Renounce your *Baptism*, for any of their perswasions.

If, to be further Troublesome, they Erquire, *Wherefore you Baptise Infants?* Tell them, that our Lord alwayes had in the World, a *Catholick Church*, which is the *Mystical Body* of Christ; and that a *Visible Saintship* renders persons the *Visible Members* of this Church. Tell them, that in the Days of the *Old* Testament, the *Infants* of Believers were visible Members of the Church Catholick; and that

you will reckon the *Infants* of Believers to have the like priviledge in the Dayes of the *New* Testament until the Anabaptists can find where our Lord Jesus has expresly cut them off; and that you cannot imagine the Lord has now deprived the Infants of the Godly, of a priviledge which they had from the Beginning: for, either He must have done it, in *Anger*, or in *Kindness*; not in *Anger*, because God has no new Controversy with our Infants; not in *Kindness*, because 'tis a mercy unto our Infants to sustain this Relation. And then tell them, That all *Members* of the *Church* are to be Baptised. Moreover, Tell them, That *holy Persons* are to be *Baptised*: now, 'tis said, about the Children of Believers, in 1 Cor. 7. 14. *They are holy*. Finally, Tell them, They that belong to the *Kingdom of Heaven*, are to be *Baptised*; now 'tis said, about the Children of Believers, in Mat. 19. 4. *Of such is the Kingdom of Heaven.* And shew them from *Act.* 15. 10. how our Lord graciously reckons our Children, *his own Disciples*; now shall not his *Disciples* be *Baptised*?

XIV. Assert, *That our usage of Bread and Wine, in the Sacrament of the Holy Supper is an Appointment of our blessed Saviour.*

The Quakers do a worse thing, than pulling the *Bread* out of our Mouths, when they

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go to make us forego the Sacrament of the *Supper*; and whereas 'tis justly stigmatized as a wicked *Sacriledge* for the Papists to cheat the common people of the *Wine* in that Ordinance, when our Lord foreseeing it, expresly forewarned it, saying, *All of you drink you of it*: it is a more Diabolical *Sacriledge* that these Robbers are to be charged with. Confute them, from 1 Cor. 11, 23, 24. *I have Received of the Lord, that which also I Delivered unto you*: *This Do.* Ask them, whether our *Supper* of the Lord, were not a *Command* of the Lord? Is not a sacred use of *Bread* and *Wine* in Church-Assemblies *pressed* by the Apostle, as *Enjoyned* by the Lord Jesus? Will they now tell you, That it is an Ordinance only for *weak Believers?* Then say, That you are one of *Them*, and will accordingly observe it, though a Crew of *Dead Heretieks*, will have no Communion with it. And yet also say, That many of the *Corinthians*, to *whom* this Order was given (as well as to *us*) were *Enriched in all Knowledge*, and were *Justified*, *Sanctified*, *Washed*, and were united unto *Christ*, and were as able to see through *Shadows* as any of the *Quakers*: nor when *Adam* was perfect in Paradise, was *he* too high to use a *Seal* of Gods Covenant. And say, That *Evangelical Shadows* of our Lords own Institution, are not Repeal'd, not useless; and that he that shall Despise them, can expect not a *spiritual Appearance* of the Lord Jesus Christ,

but

but his being *Revealed from heaven in flaming fire to take vengeance on them.* Turn them to 1 Cor. 11. 26. *As oft as you eat this bread, and drink this cup, ye shew forth the Lords Death till he come.*

To this their, printed Answer is, *We do not Read of another coming in the Flesh, yet to be Expected.* What, man? And not, in his *Glorified Flesh*? Did not *Job* say, *In my Flesh I shall see God, He shall stand at the Latter Day upon the Earth!* And yet did not *Paul* say, *The Saviour will come from* Heaven, *to make our Vile Bodies like his Glorious Body!* Jobs Body then will be Flesh, and so will Christs.

Reply upon them, That the whole New-Testament assures you, of nothing more than of what the Angels Expressed, when they said, *This same Jesus which is taken up from you, into Heaven, shall so come in like manner, as ye have seen him go into Heaven.* If they do not look to see our Lord shortly *coming in like manner*, or, in his Glorious yet Visible *Humanitie*, tell them, *They are the Scoffers of the Last Days walking after their own Lusts.* But show, That when t'was said, *This, Do till our Lord come*, it cannot mean the *Spiritual coming* of our Lord: for so He was already come to the *Corinthians*. They were already converted, and *Joined unto the Lord.* They were *Christians*, and the *Quakers* dare not say, That *Christ* was not come in them. If they go on to call your Holy Fellowship, in this Mystery, as *Parnel* dos, *A*

Feed-

Feeding upon the Husk, tell them, they are Swine for saying so. And if they declare as Keith do's, that their *Ordinary Meals* are a Celebration of this Institution, tell them, That men who pretend every Collation they have at a *Loose Tavern* to be as Divine a thing as what we have at the *Lords Table*, are as profane as the Creatures who *do* not eat of the *Childrens Bread*.

XV. Assert, *That the Bodies which we lay down at our Death, must Rise again, at the end of the world.*

When the *Quakers* come to you. with such Explications of the Resurrection, as their *Nailor* gives, when he saies, " The Heart is set "free from Corruption, and made able to e- " scape the Pollutions of the world, and to run " the Pure Wayes with Delight; which is " the Glorious Liberty of the sons of God, the " Resurrection from the Dead; Or when the *Quakers* talk as they do in their Catechism, " A man hath no Will, nor Wisdom, nor " Reason left in him, But all Baptized down " into the sufferings of Christ,---and there the " power Kills him, and gives him Life again; " and so man lays down his own life, and " takes up Life in Christ, in which Life he " comes to be Raised in the Resurrection of " Christ. If you press them to tell plainly what Body tis that is to rise again? they will probably say as they use to do, *Thou art one*

of

the Fools that Paul *speaks of.* But you may safely tell them, *That they are some of the Knaves that* Paul *speaks of*; In 2. Tim 2. 18. *Who concerning the Faith, have erred, saying, The Resurrection is past already; and overthrow the Faith of some.* And let them know, That your Faith shall not be thus overthrown.

The *Quakers* will say, They own the *Resurrection of the Dead*; but be not ready to trust them: for they use to come off with *Allegorical Evasions*, and some of their greatest *Heads*, have, as Mr. *Faldo* says, confessed, 'That 'they did not believe their Body should Rise 'again after Death. Confute them from the *fifteenth* Chapter to the *Corinthians.* If they object, *Flesh and Blood cannot Inherit the Kingdom of God*; Reply, 'Tis meant of *Corruptible flesh and blood.* But say, That in the *Resurrection*, God will fetch a fitting portion of our *Dust* out of the various matter which it has been dissolv'd and disperf'd into, and make it become *Incorruptible.* Say, That they may believe a *Surrection*, but they deny a *Resurrection*, unless they look to have again, *A Body*, that shall be substantially *the same*, with what we have now, though wonderfully altered for *qualities* and *accidents.* If they object, *As the Beast dieth, so dieth man*, tell them, a *Beast* must not be disputed with, and so bid them *Farewell.* One *Turner* a Quaker, (as Mr. *Hicks* has quoted him) Raves at this rate, *If the Bones of men Rise again,*

then

then there is a preheminence in the Bodies of men, above the Bodies of Beasts; which is to give Solomon *the Lie.* Who but men *Turned* into Bruits would argue thus? pray, take heed, Neighbours; they have got a *Lycanthropy* upon them.

XVI. Assert, *That the First Day of the Week is by Divine Order, to be kept as an Holy Sabbath to the Lord.*

You may easily prove, That the most High God, at the Creation, did set apart, *a Seventh Day of Time, to be kept Holy unto Himself.* You may prove it, from Gen. 2. 3. *God Blessed the Seventh Day, and Sanctified it.* How did God *Sanctifie* such a Day, but by Appointing that it should be *Kept Holy*? The words will bear no other sense. Nor is it a tolerable Interpretation, to say, That God *Sanctify'd* such a Day, by only determining, that the little people of the Jews, between two and three thousand years afterward, should Celebrate it. Yea. you may prove, out of *Mat.* 24. 20, That our Lord Jesus Christ Recommended the Observation of a *Sabbath* unto his Disciples; a *Sabbath* to be kept, after the *Abrogation* of the *Mosaic Law*, and after his own *Ascension* into Glory. Having proved *this*; then go on to prove, That the *First Day* of the Week, on which our Lord *Rested* from the work of Redemption by Him on Earth

Engaged in; is by the Divine Appointment become the *Christian Sabbath*. Our Lord lying in his *Grave*, all the *last day* of the week, the Sabbath of *that day* was buried with him. You may prove, out of *Rev.* 1. 10. That there was in the Apostles Days, a particular Day, well known by the Name of *The Lords Day*. All Antiquity demonstrates, That this was, *The First Day of the Week*. Now, it could not be called, by way of Eminency, *The Lords Day*, if it had not been *Holy to the Lord*. Compare *Psal.* 118. 24. It was the Day of our Lords *Resurrection*; it seems the Day of his *Ascension* too; and *this* was indeed the *Day*, which our Lord still chose to grant special Communion unto his Disciples on.

Yea, you may prove out of 1 *Cor.* 16. 12. that we have an *Apostolical Command* for Sanctifying the *First Day* of the Week as our Sabbath. Why did the Apostle require *Collections for the Saints*, to be on the *First Day* of the Week? No Reason can be given for it, if *this* were not the *Christian Sabbath*. Had the Day been *Indifferent*, the Apostle would not have bidden us to have esteemed it *above other Days*. You may also prove, out of *Act.* 20. 7. That we have an *Apostolical Pattern*, for so Sanctifying the *First Day* of the Week: *Paul* and the Disciples with him, either kept the *Seventh Day*, or the *First Day* as a Sabbath; but we find the *First Day* and *that* only, attended by them for Sabbath-Duties. Finally, you

you may prove out of *Ezek.* 43. 27. that the *Eighth Day*, or the Day after the Seventh, was of old Prophesied to become the *Christian Sabbath*. 'Twas Typify'd by the Solemnity on the *Eighth Day* of the Feast of Tabernacles. If none of these things will satisfie them, give a *Rest*, unto the Disputation.

XVII. Thus have I been helping of *you*, to *Assert* many Truths of God; you shall now give *me* leave to *Assert* one more before we part. I see cause to Assert, *That the Faithful Men, which receive and attend the care of your Souls, with a solemn separation thereunto, are to be treated no otherwise than as the Ministers of God among you.* If any of them do prove scandalously and incurably *Unfaithful*, it should be the Endeavour of their Neighbours, that they may be removed from their *Ministry*. Yea, blessed be God, the Hunter of Souls never sticks the Dart of any gross miscarriage, into the side of any one poor *Hart*, among us, but the whole Flock soon pushes him out of their company. And yet if a *Minister* become an *Apostate*, you must not then have your minds Royled with an Imagination, That all the *Ministerial Acts* of that man while he was yet a secret stranger to the Grace of God, were null, & void; that the *Sacraments* whereof this man was the Dispenser, were all invalid; or that the *Conversions*, whereof this man was the Instrument, where all In-

sincere

Insincere. The Souls of Believers must be distress'd with Eternal Entanglements, if the Truth of either *Sacraments* or *Conversions* depended on true *Piety* in the Heart of the Minister; and to rescue the Hearts of Christians from such Distresses, is the Design of our Declaring, *How far Piety is Essential to a true Minister.* It is *this* Necessary Provision for the Everlasting *Peace* of Renewed Souls, (which never can be *safe*, if it must wholly depend upon *Grace* in the Heart of a Minister, that may afterwards prove to be without *Grace*) It is *this*, I say, that makes the most Infamous of Lyars even *George Keith*, to Print this Exclamation, "It is no wonder that "*New-England* abounds with such Impious "Ministers! But let me freely say it, *It is a Wonder of Divine Patience, that the Earth can bear such an Impious Lyar on it.* If some of our Ministers had none of the *cleanest Garments* on, yet our Blessed Lord would now say to this *Keith*, *The Lord Rebuke thee, O Satan.* But indeed, there is not that spot of Ground upon the face of Gods Earth, which can proportionably match *New-England* for *Ministers* that not only have and use all true *Piety*, but also are most Exemplary for it. No man becomes a *Minister* in our Churches, till he first be a *Communicant*; and no man becomes a *Communicant*, until he have been severely Examined about his *Regeneration* as well as his *Conversation.* If any *Minister* do misbehave

misbehave himself, he soon hears of it, and becomes either a *Penitent* or a *Deposed* Man. Let this wicked *Shimei*, find so much as one Ungodly Man, allow'd as a Minister, in any one of our Churches! or let him find but one that shall be *half so bad* as *himself*, and I'le acknowledge *him* to be *Better* than ever I could *yet* acknowldge him: Whereas I now do but reckon him, *An Eminent Servant unto the accuser of Bretheren.* In the mean time, I hope the young Scholars at the *Colledge*, will be so studious of an *Unblemished youth*, as that the *Quakers* afterwards Charging our Ministers with *Impiety*, may not be able to find so much as Old *Follies of youth* to twit them with.

No, Neighbours, you are Blessed with *Ministers* that excel in *piety*; and you are very unjust if you do not Support and Honour them. As for the *Quakers* you may prove, even out of their own words, that there are, *No true Ministers* among them at all. *George Fox* in his *Mystery*, denies any to be true *Ministers*, but those that *Can Witness an Immediate Call from God.* As for us our call is *mediate*; we know our *Call* from God, by the *Call* of his Church, which He *Qualifies* and *Enables* us for the Answering of. The Apostles being Extraordinary Officers had their call, *Not of men Or by man*; We that are Ordinary Officers, have our *Call By men tho not of men.* The *Quakers* pretend, *An Immediate Apostolical Call*, and as tis added they must have *No Dwelling*

place;

place; Now try these *False Apostles:* Put 'em to *Prove their Call:* If they say, That *They do know* it in themselves, ask 'em, How *You* shall *know* it; and until they can give such a *proof* of their *Call*, as the Apostles did, you must say to them, *Out of thine own mouth, thou wicked Servant, Thou art no true Minister of Jesus Christ!* If this will not muzzle these *Destroyers* of our *vines*, fetch a nother passage from *Fox*, in his Mystery. Saies he, *How can ye be Ministers of the Spirit, and not of the Letter if ye be not Infallible!* Now if among all the *Quakers* there were to be found, *An Infallible man*, that should be the man for my money; I would part with all the little I have in the world, for one Days talk with such a man; But until *then*, you are, it seems, by their own allowance, to care no more for them than for the *Pope of Rome*: if any of them will be talking, presently try their *Infallibilitie*; and if they don't (which you may stay long enough till they do) prove *that*, you may tell them, *They are at the best but Ministers of the Letter*: and yet even so much is a Concession too much, for such *Unlettered holders-forth*, as the most among them.

You may also give them to understond, that as *None of their Speakers* are *True Ministers*, thus you can give some very particular Grounds (and good *Masculine* ones too) why their *Women*, who *Speak* so much at their Meetings, may not be look'd upon as *Ministers*. If you

put

put 'em in mind of the Apostles Canon, In 1. Cor. 14. 34. 35. *Let your Women keep silence in your Churches,--for it is a shame for Women to speak in the Church*; They will very Learnedly *Indoctrinate* your *Plumbeous Cerebrosities* with telling you; That the *Woman is the Flesh*, and that the *Flesh* has an *Husband* which is the *Divel*; if then you demand, whether the Flesh is to ask the *Devil*, that he would instruct her in the principles of Religion, they'l be in a rage to find themselves entangled. But I am confident, he would teach her just as *Keith* do's his proselytes. In the mean time their Patriarch *Fox* has got this further prodigious answer for you? *The man may speak, even Christ in the Male, and in the Female.* But you may do well to tell 'em, That it is only for *silly Women, led Captive by Knavish Foxes, and laden with sins*, to be satisfied with such an Answer. *Query*, Whether we should not have as many *Pope Joans* in every Town, among the Quakers, as there are Authors (and there are above threescore *Popish Ones*) that have handed us down the Story of the *Old One*; if this would serve. Tell 'em also, That the only Excuse they can have is, That they have no true *Churches*, nor any thing but meer *Herdings* among them; and for that among other causes, 'Come not 'into their Secret, O my Soul; unto their 'Assembly, mine Honour, be not thou united! It is possible, that some of you, or yours

may

may be Enticed unto their Meetings by an *Itch* after the *New Things* to be there met withal: but if I might advise you, have a care how you go among them; for having the *Itch* already, you'l not escape a more dirty and spreading *Scab* among such a Drove. You had better say like them in Neh. 10. 39. *We will not forsake the House of our God.* 'Tis commonly pleaded, That we are to *Try all things*; but this implies not that we are to *Hear all men.* The *Synagogues of Satan* are not to be visited by unsettled and unstable people, upon such a Notion. Will you put your hand into *the Fire*, to *try* whether the fire be hot! No, I have already told you, what is at their Meetings. If after all you will be of the *Gadding Tribe*, and will venture in, it were just that God should permit the Divel there to take possession of your Hearts: the Divel may Pretend, as he did when he siez'd a *Woman* at a stage play, *That he finds you on his own ground*? so that I cannot forbear calling upon you, in the words of *Moses*, Depart, *I* pray you from the Tents of these wicked men, Left ye be consumed in all their sins.

In the mean time, you have Reason to be Thankful, *for such* Holy, Humble, Able, Painful, & prayerful *Minnisters* as *God has* generally blessed these Churches with: and I exhort you, as you would approve yourselves worthy to wear the Name that was begun at *Antioch*;

that

that you do not forget that Command of our Lord, in *Heb.* 13. 17. *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls.* They gladly spend their Time, their Strength, and their All, to Serve you, in your best Interests; and all the Discouragements you give unto *them*, the Glorious Lord Jesus Christ in Heaven says, *Ye did it unto me!* See *Mat.* 10. 40. and *Luk.* 10. 16. The more that the *Quakers* call them as *William Pen* has taught them, *A cursed Stock of Hirelings*, the more cause have you to countenance them; and if they must be *Dogs*, yet the *Sheep* are Fools if they part with them, because the *Wolves* call them so. To Preach for *Hire*, is a vile thing; but for you to give *Hire* unto them that Preach, for what they do, is but just; Has not our Lord said, in Luk. 10. 7. *The Labourer is worthy of his Hire*? Does not *Paul* say, in 2 Cor. 11. 8. *I took wages*? It is no easy Employment, which they have Devoted themselves unto; But most of them can say with him, *I profess, were it not for the Belief of the Greatness and Necessity and Excellency of the Truths I am to Preach, and for the will of God, and the good of Souls, I would be a Plow-man, rather than a Minister.* If they are *Faithful*, they deserve *more* than ever yet you did for them. Had they been brought up to *another Calling*, or would they yet apply themselves to a *meaner Trade*, they might Live as well as any of *you*. You owe them a *Living*,

while they are in their *Warfare* for you; and yet you see, none of them do *Sue* or *Strain*, for any of the *Dues* which may be unjustly detained from them; the *voluntary* Agreements and Disbursements of their Parishes is all that they hitherto subsist upon. If they are prudently concerned about their *Subsistence*, 'tis because they have Read that word, in 1 Tim. 5. 8. *If any provide not for his own, he is worse than an Infidel.* And the *Quakers* are *worse than Infidels*, when they clamour against a comfortable *Provision* for the Ministry: the *worst of Infidels* do honourably maintain those that are set apart for the supposed Service of their Souls. Do not think that your Ministers are more *Burdens* than *Blessings* among you. No man that contributes Liberally towards the *Maintainance* of the *Ministry*, finds himself at the years end, a penny the poorer for it; but a *secret Influence* of Heaven prospers the Affairs of such a man: while they that go to withhold more than is meet, prove but *Penny wise, and Pound foolish*, at the last. Some *little Towns* in this Country, that have been at the most considerable Expences for their Ministry, are upon observation, the most *Thriving Towns* in the Country; and the *Israelites* were but Enriched upon it, when the Tribe of *Levi*, which was not a *fortieth part* of the people, had as much Maintainance as *Three* of the *Twelve* Tribes beside. Pray consult, Mal. 3. 9, 10. *Ye are cursed with a Curse, for ye have Rob-*

bed

bed me. Let there be Meat in my House, and prove me now herewith, if I do not pour them out a Blessing. The Ministers of the *New* Testament, are as worthy Men, as those under the *Old*; and yet if they might have a *quarter part* of what the *Levites* had, it would help them to attend upon their work, without such *Distraction* in them, as is now too often unprofitable to their Hearers. But if *Moses* took such care for *his* Ministers, may we think that *Jesus* (the *Son over His House*) takes no care at all for *His*? The Holy God will blast the *Spirit*, as well as the *Estate* of that man, who shall not confess that a *Portion* of his *Estate*, more peculiarly belongs unto the *Lord*; indeed, our Lord Jesus Christ, who is a *Priest after the Order of Melchisedeck*, may well challenge those which *Abraham* own'd as the *Rights* of *Melchisedeck*; now, let the Ministers of our Lord Jesus, receive but *Half* of those *Rents*, and it will more than satisfie them; yea, 'twill be upon Experience found, That the *Souls* of them that are most *Liberal* this way, are for *Grace* and *Joy* the *Fattest*, in the Congregation; God makes His Word most useful to them that most Encourage it. But if after all, you will think, that the *Families* of *Ministers* who wast their Lives for your Souls, must not have *Bread* enough to keep Life and Soul together in them, or if those *grievous Wolves* that Lead the Modern Hereticks, must have a *Muzzle* clapt upon the *Oxen which Tread out*

the Corn; pray, contrive some honest way to get those Texts out of the Bible; 1. Cor. 9. 14. *Even so has the Lord Ordained, That they which Preach the Gospel, should Live of the Gospel*; and Gal. 6. 6. *Let him that is Taught in the Word, communicate unto him that Teacheth, in all Good Things*; which give us as good a Title to *our* Livings, as any of *you* have to *yours*.

Thus have I briefly fetch'd from the *Panoply of God*, some of those *Weapons*, which you may keep off the *Quakers* with. But when you have beaten them, every other way, they will fall to Railing at the Country, for putting three or four *Quakers* to Death, between thirty and forty years ago. Now for *That*, after you have Disclaimed all Inclination to *Persecution*, you need only Quote three Things unto them. First, Quote 'em the *Laws* which were then acted upon. The General Court therein expr sly Recognize, 'That 'no Humane power is Lord over the Faith 'and Consciences of men; but the Quarrel against the *Quakers* of those Days, they De-'clare to be, 'Their Speaking and Writing 'Blasphemous Opinions; Despising of Govern-'ment, and the Order of God, in Church and 'Common-wealth: and seeking to gain Pro-'selytes unto their pernicious ways; and their 'Impetuous Attempts to undermine our peace. Ask of them, whether one *William Harris* among the *Quakers*, did not publish Writings

against

against all Earthly Powers, Parliaments, Laws, Charters, Magistrates, Princes, &c. Now this was the Spirit of the *Quakers* which then suffered: and in my opinion the *Quakers* do not wisely now to profess themselves of *that party*. The *Government* was then in its Infancy, and finding that so little a thing as *A stray Swine*, was then able to shake it, it was no wonder, if it saw cause to make *severe Laws* against the Assaults and Inroads of those more dangerous *Beasts*, which would certainly have broke up the plantation, if they had not been some way Restrained. The *Jesuites* never Undermined *Old England* more than the *Quakers* did *New*, in that Critical Time; nor were *Blasphemies* ever so notorious, as theirs, when they would ordinarily say to our people, *We deny thy Christ! We Deny thy God, which thou calleſt, Father, Son, and Spirit*: *Thy Bible is the Word of the Devil*, &c. Now, ask, whether the Laws of *England* against both *Jesuites* and *Blasphemies*, are not far more *severe* than any that ever were among us, against the *Quakers*? Next quote 'em a passage in a *Vindication of New-England* from a certain Lying Address lately Printed; where 'tis said, 'Of late, none has troubled the *Quakers*. 'These Laws were but begun to be Executed, 'before the *New-Englanders* grew sensible of 'their Error in making them; and of themselves, by disuse they dy'd away, long before their Charters were disturbed. The very

'very *Quakers* themselves, would say, That 'if they had got into a corner of the world, 'and with an Immense Charge had made a 'Wilderness Habitable, on purpose there to 'be Undisturbed, in the Exercise of their 'Worship, they would never bear, to have '*New-England* men come among them, and 'interrupt that Worship, and endeavour to 'seduce their Children from it; yea, and 'Repeat such Endeavours, after mild *Entrea-* 'ties first, and then just *Banishments*, to be 'gone. You must note, They had liberty *to be gone*, once and again given them, after they were in the Briars; but they *chose* what they *had*. They had the phrensy of the old *Circumcellions*, with worse Doctrine and Error in them.

Lastly, Quote 'em the words of a manuscript which was written on *that*, and shall be produced on *this*, Occasion. They are These, 'There is no man that is justly possessed of 'House or Land, but He would Count it 'Unreasonably Injurious, that *another* who, 'Ha's no Authority [and one likewise that had 'The *Plague* upon him, whereby his Own 'Children and Servants might be Infected] 'Should Intrude into his House, without his '*Consent*: yea, and when the Owner doth 'Expressly *Forbid* the same, If such an 'One should presume to enter into Another 'Mans Habitation, He might justly be impleded 'As a Thief; and if in case of such Violent En-

try

'try, the Owner should *Se-defendendo*, Slay the 'Assailant, his Blood would be upon his own 'Head. May not the like be granted unto the 'Keepers and Guardians of the *Common-wealth*?

Note, That the Rulers of this Country would have been glad of any Expedient whereby to have kept these *Quakers*, in those Countrys *whence* they came and *whither* they had bin once or twice remanded. If after all, they will still Clamour; tell them, That *New-England* has Renounced whatever Laws are against a Just *Liberty of Conscience*. And also tell them, That you are shy of their stories; because because one of theirs, namely *George Bishop* [another *George!* The Fable of *Georges* Fighting with *Dragons*, must give way to a real story of *Georges* turned into Dragons, if this trade continue; and so many *Keiths*, *Whiteheads*, *Foxes*, *Bishops*, and the like appear among us. I say, *George Bishop*] relates in Print the Names of Two Quaker Women here that came stark naked into our Assemblies; and he complains of the *New-England Persecution* Because those Women [*Baggages*, that they were!] suffered Whipping by the Officers of *New-England* for it. Ask 'em whether this be the *persecution* they complain of?

But it is now Time to have done with them. Unless they have one *Declaration* more to vex you; and that is for THEE and THOU, to bee used in all our Language to a Single

Single Person. For this, you may tell them, what few of themselves ever knew about it. You may tell them, That it was the General Custome of the old *Pagans* as well as of the Old *Christians* ordinarily [*Tutoyer*, as the *French* have it, that is,] to THOU, and THEE, a single person. But that when the *Common-wealth* of *Rome* was turned into a *Kingdom* and an *Empire*, and the power of many came into one mans Hand, it grew common to treat Persons of Quality in the plural Number with YOU; and so by degrees its descended unto all particular Men. You may tell them, That *Custome* is the *Master* of Speech; and THOU in our *Discourse* is upon the Matter as Indecent as, YOU has been in the *Prayer* of some that have used it: and you want *them*, to show an Institution, for joining a *Nominative Case* of the *Second* person to a *Verb* of the *Third*, which is usual with them, when they say, *Thou writes*, *thou Hears*, and the like: Let them find you a *Scripture* for it. If they quarrel you, about *The Hat*, you may shew them, that the Saints throughout all Ages, deny'd not the Ceremonies of *Civility* to their Neighbours; but the best thing that can be done with such Impertinencies, is, *To throw our Caps at them.*

And now *manum de Tabula*.---I shall now break off; and there is a passage in the *Quakers* Catechism, which at last obliges me thereunto; pag. 94. *Let none Reason about us; for*

where

there [that is, in REASON] *they can never know us, nor come unto us.* You see that if ever you come unto them, you must have *No Reason* for it; and it is very true: You see also, that *No Reason* can find them out, and therefore 'tis in vain to meddle any further with them. When I first look'd upon *Quakerism*, I may say, *Fatuitas Dogmatum me reddidit sedulum*, I thought no Fishes but silly *Shrimps* or *Pouts* could be taken with it; but alas, 'tis not every Town in these Colonies, that has the priviledge of *Ipswich*, where *Quakers* that *creep* into many other places, and the Soyl as disagreeable to them, as the *Serpents* do in *Ireland*; I now see so many swallow the *Hook*, that some Labours and Warnings for your preservation are loudly called for. And I have this to say of it; It is among the Abominable Idolatries committed by the *Quakers*, that their Apostle *Fox* in his *Great Mystery*, lashes out into such words as these (as Mr. *Faldo* cites them) *Thou makes a great pudder, that any should witness, He is equal with God; Is not the Soul without Beginning? it is Infinite in it self, a part of God.* As this *one* thing is enough to show the *wickedness* of *Quakerism*; so the *prevailing* of *Quakerism* is enough to confute the Thing; Souls that can digest *Quakerism* sure have little of *God* in them: they serve but as the *Salt* of the *Flesh* they live in; and have nothing *Infinite*, but their *madness*. But I beseech you

them,

then, to Beware of *Quakers* and of *Quakerism*. I entreat you to take heed, in the first place, of their *Heresies*; and then of their *Practises*; especially the horrible want of *Houshold Piety*, which they are noted for. I request you, therefore to profit under the means of Grace, and receive the *Truth in the Love of it*, that you may not be judicially given up to their *strong Delusions*. I Address you, in the words of *John*, 1 Ep. 3. 18, 26. *Little Children, There are many Antichrists, whereby we know that it is the the Last Time. These things have I written unto you, concerning them that Seduce you.* And in the words of *Paul*, 2 Tim. 3. 13, 14. *Evil Men and Seducers shall wax worse and worse; Deceiving and being Deceived. But continue thou in the Things which thou hast Learned and been Assured of.* If ever you would see the Spirit of *Antichrist*, and of *Deceiving*, you may see it in the Spirit of *Quakerism*. For my own part, I expect a world of *Malice* and *Railing* from that Spirit which I have thus been Detecting of. When I was preparing one of my Little Books for the Press, a *Devil* from the mouth of a possessed person threatned me with much *Disgrace* for what I was about; whereupon immediately, *George Keith* Printed a Ridiculous Pamphlet, on purpose to Revise *That* very Book. But I have now more cause than ever, to look for all sorts of Calumnies from *George Keith* and his Associates; especially, if Mr.

Cheiney

Cheiney have given them their true portraiture, when he says, 'For Pride and Hypocri-'sy, and Hellish Reviling against the painful 'Ministers of Christ, I know no people can 'match them; and if they should use the way, Mr. *Hicks* in his Dialogue mentions, when he says, (and offers to prove it) 'One of your 'Friends, meeting with a person that had writ 'against you, tells him, That if he did write 'any more against them, they would Print a-'ny thing against him, that any person would 'Report, be it what it would. If the *Quakers* want any Assistance for the good work of adding to my *Crown* by their manifold Calumnies, Let 'em call in all the Adversaries of *New-England* for their help; they'l *all* be so *charitable* as to give it. And if *Massachuset* will not afford enough, let them Travel to *Connecticut*, where they will doubtless find some *Orlando Furioso* that will count it worth his while to *Syringe* one Pamphlet after another, that they may prove me an *Impudent Youth*. I have now run the venture of such a *Persecution*; and I shall not sweel away my short Life in endless Replies unto those that resolve like the Scold, *They will have the last word*; but every *stone* they throw at me, I will take and wear as a *Pearl* bestowed by my Glorious Master, the Lord Jesus Christ, upon me; and if I may rescue any one poor Soul from the *Snares of Death*, I shall count my self abundantly recompensed for all that these can ex-

pose

pose me to. As *Jerom* could say, *Gratias ago Deo, quod Dignus sum, quem mundus oderit*: So I can truly say it, *I bless God I have the Honour to be by the* Quakers *buffeted and spit upon.*

In sum, I have made these observations, upon the *Quakerism*, with which you have now seen me Combating. I have observ'd, First, That places which have more Eminently Sinned against the *Light* of the *Gospel*, are by the just Revenges of God, most Smitten with that Spiritual Plague of *Quakerism*, which with a pretence of *Light* Leads men into Perdition, as far as any *Foals Fires* can decoy them. I have observ'd Next, That whereas tis the Tendency and Character of every *Truth*, to, *Abase the Creature*; the main design of *Quakerism* is to Advance and Exalt *man*; and to find that in *man* himself, which may be instead of *Saviour, Scripture, Heaven, Righteousness, Ordinances*, and all unto him. I have Observed, Thirdly, That *Quakerism* ha's been a cunning Engine of Trade, which will shortly fail; and as that fails, the whole *Irreligion* will go out of the World; Upon which it may be probably foretold, That *the Days of* prevailing *Quakerism may be* Fourscore Years and Ten; *and if by reason of mens weakness, They be Fourscore Years, yet the strength of it will then be wasted*; it will be *soon Cut off and Fly away.* I have Observed, Fourthly, That while the *Quakers* do abominably vilify the undoubted *Sacraments* of our Lord Jesus Christ, they have invented *Sacraments* of

their

their own; Such as, THOU, and THEE, and, THE HAT; for there must be *Sacraments* in the *Kingdome of Darkness*, as well as in the *Churches of our Lord*. *I* have observed, Fifthly, That the *Quakers* in their Disputations, do not love to be ty'd unto the *Subject*, of the Argument; but are much for *Digressions* and *Excursions*; and especially such as may cast their Antagonist into some Disadvantagebus Passion; which plainly argues the Extreme wretchedness of their *cause*. *I* have Observ'd, *Sixthly*, That the *Quakers* like the Ancient *Pharisees and Hypocrites* Condemned by our Lord, will mightily Applaud those that are *Dead*, and at the very same time spend whole volleys of Curses upon the *Living Saints*, that are of the very same *Creed* and *way*. *I* have observ'd, Seventhly, That he who has to do with the *Quakers*, has to do with almost all the *Hereticks* that ever appear'd upon the *stage*; only with this Difference, that former *Hereticks* have had some *Reason*, and these have nothing but *Clamour* with them. Lastly, *I* have Observ'd, [and when *I* have Observ'd *That*, I will have done observing; for they are not *Stars* in a *Telescope*, but *Mites* in a *Microscope*, which I thus Observe.] That in the *Quakers* and the *Papists* are fulfilled some of the *Signs*, that the *Coming of our Lord* is at hand: while the *Papists* do in their *Transubstantiation*, as in *Mat.* 24. 26. say, *Behold, Christ is in the secret Chambers*; which may be Rendred, in the *Cupboards*, (where they put Bread:)

The

The *Quakers* do bid us Look for *Christ* here and there in themselves; yea, they do in Effect every one make himself a *Christ*; and they add, *Behold he is in the Desart*; Go to Pensylvania, *an* American *Desert*, *and you shall find Him there.* But the *Coming* of our Lord will shortly put an end unto these Dotages. *Amen.*

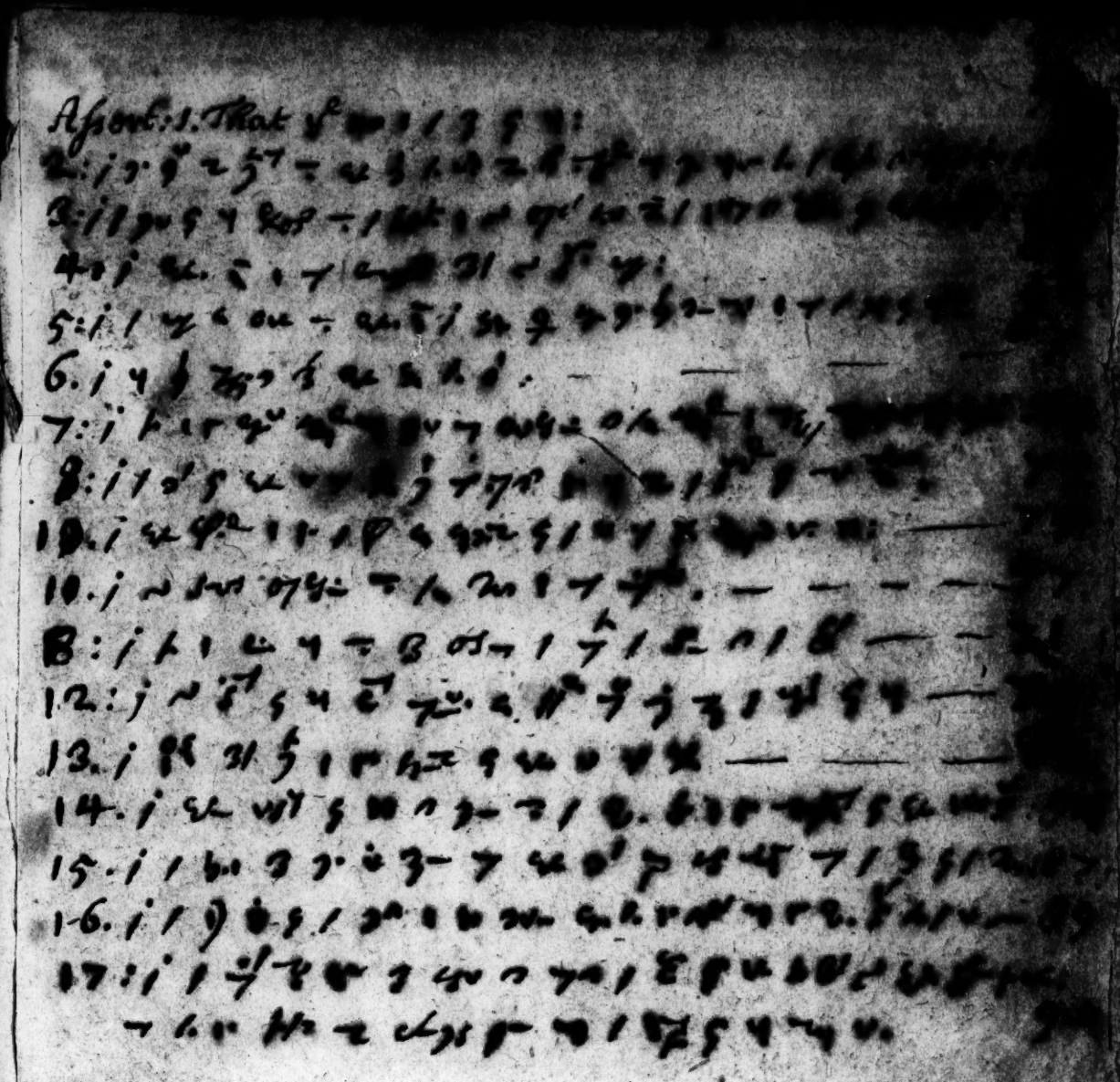
Let the Lord Jesus come! In the mean time, As Doctor *Holland* when he took his Leave of his Friends, would say, *Commendo vos omnes Dilectioni Dei, & odio Papatus*; thus you must give me Leave to take this Leave of you. *I commend you to the Love of God, and the Dislike of Quakerism.* Let none of you say to me, as they did unto *Moses* of old, *Who made thee a Judge over us?* For I am so far from denying (as the no less Uncivil than Unchristian *Quakers* do, when they count the Title of *Mr.* too good for the best men they know, or see) My Neighbours to have *Command* over me; as that the utmost which I pretend in this Freedom with you is to be,

Among the Meanest, and yet among the truest of your *Servants*,

COTTON MATHER.

Sept. 1. 1691.

In aljis Mansuetus ero, at in Blasphemis contra Christum non ita. Zuing.



This leaf taken out of
the Dept. copy
by the writer
W.F. Mellen Library

Transcribed by writer
Joseph Brown Sup.